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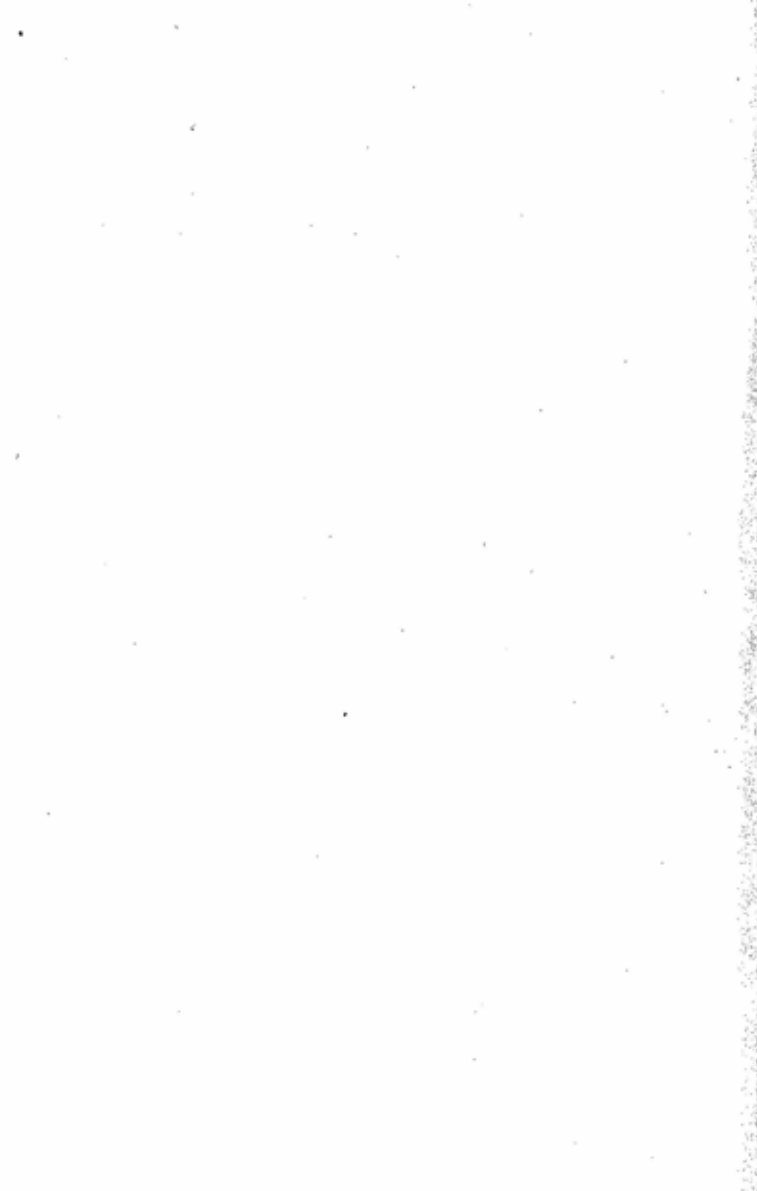
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VĀSAVADATTĀ

A SANSKRIT ROMANCE



VĀSAVADATTĀ

A SANSKRIT ROMANCE

BY

SUBANDHU

TRANSLATED, WITH AN INTRODUCTION
AND NOTES, BY

LOUIS H. GRAY, Ph.D.



SARAK
D. Gra

MOTILAL BANARSIDASS

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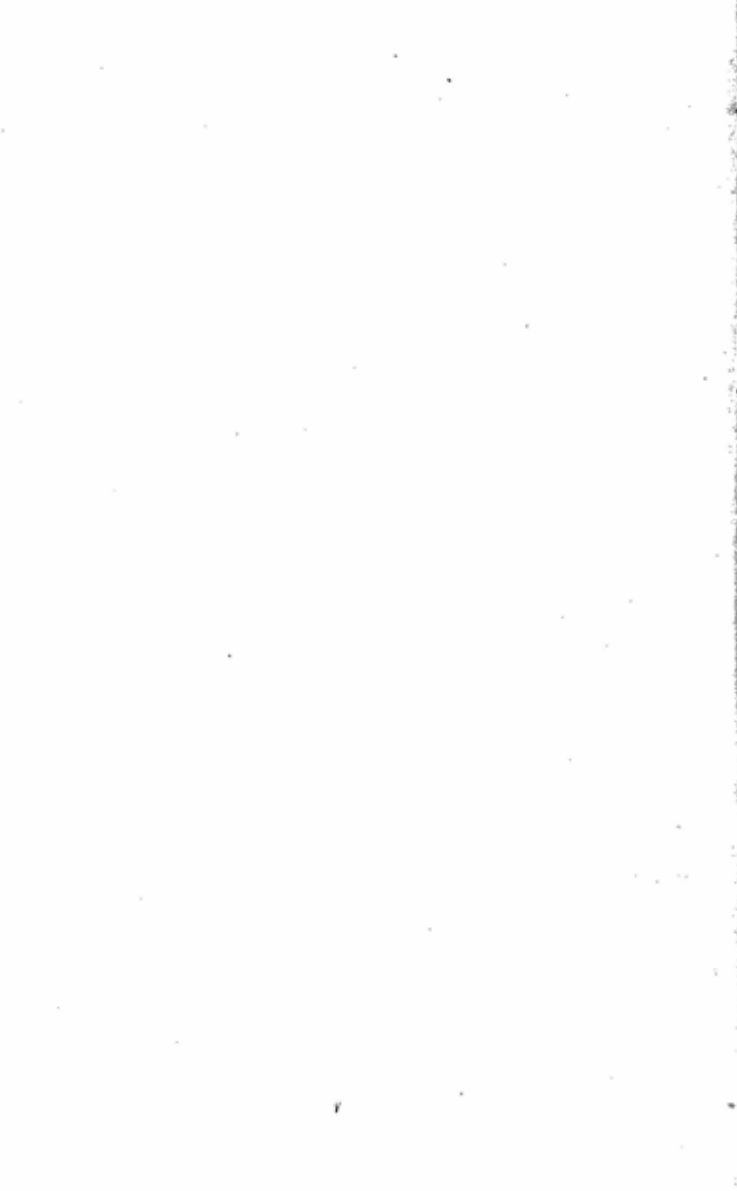
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TO PROFESSOR A. V. WILLIAMS JACKSON

MY DEAR GURU—That you consented, on one of the many occasions that I have been privileged to be your guest, to accept the dedication of this translation of India's oldest formal romance, has ever been to me a source of keenest joy. It is to you that I owe my knowledge of India and her sister land, Iran; and to you I am indebted, as to a *guru* indeed—that word which no tongue can truly translate—for so much that makes for true manhood, without which, as without charity, mere knowledge is but 'as sounding brass, or a tinkling cymbal.' I have tried to make my work, here as always, worthy both of you and of Columbia, to which we are each so loyal. Generously you have helped me, even when your leisure was most limited, and gratefully I acknowledge your aid; for of you I can say with all my heart, as the Irish host of legend cried to their hero, Cálte, *Adrae buaid ocus bennachtain; is mor in fis ocus in faillsingud fírinde doberi duind ar cach ní fíarfaighther dít*, 'Success and benison attend thee; great is the lore and the disclosure of truth which thou givest us upon all that is asked of thee!'

L. H. G.



PREFACE

THE precept of Horace, *nonum premiatur in annum*, has been more than obeyed in this volume, for it was on November 3, 1901, that I began the translation of the *Vāsavadattā*. From that day Subandhu's romance has never been long absent from my thoughts, although many practical exigencies, some of them not wholly agreeable to a scholar, have forced me again and again to lay the task aside, often for six months at a stretch. Yet these clouds, too, have had their silver lining, for not only has my work thus had time to ripen, but much has appeared bearing on the novel during these intervals, or has been called to my attention by friends. The first draft of the translation was, for example, almost completed when, in March, 1903, Dr. George C. O. Haas noted for me an entry in a catalogue of Stechert, of New York, which enabled me to purchase a copy of the edition of the *Vāsavadattā* printed in Telugu script at Madras in 1862. This necessitated a renewed study of the text in comparison with the edition of Hall, and ultimately led me to include a transliteration of the 'southern' recension in my work, together with the variants of all the other editions. Some of these would have been inaccessible to me, had it not been for the courtesy of the India Office, which, at the instance of Mr. F. W. Thomas, its librarian, most generously loaned me the texts I needed, so that I might use them at leisure in my own study.

Excepting the blank-verse renderings of the few Sanskrit stanzas of the *Vāsavadattā*, I have sought to make the translation as literal as the English language would permit, and throughout I have spared no pains to facilitate reference to the original text, as well as to explain each allusion that I could elucidate. In the latter regard I have considered others than professed Sanskritists, for I have ventured to hope that some copies of the work may

fall into the hands of students of literature, who may here find points of similarity to, or divergence from, the writings to which their special attention may be directed. I dare not flatter myself that I have invariably hit the true meaning of the original, for there are passages which repeated study, through these eleven years, has failed to solve to my own complete satisfaction. But even for this I scarcely grieve, for, like Propertius, I feel,

Quod si deficient vires, audacia certe

Laus erit: in magnis et uoluisse sat est.

And if the *cruces* that have baffled me shall be solved by other minds, none will feel greater joy in their success than I.

It is with a feeling almost akin to regret that I lay down my pen. Perhaps to me, the *Vāsavadattā* has deeper associations than to almost any one else who has laboured on it. In hours of bitterness and sorrow it has helped me to forget; and it has heightened the pleasure of happy days. With all its faults, I love it; possibly I have even been so blind as to reckon its failings virtues; possibly, too, the innate Anglo-Saxon sympathy for the 'under dog' has made me only the more determined in its praise. Is it worth while, or not? As the Arabs say, *Allāhu a'lamu*, 'God best knows (and man can't tell).'

I am happy to have had, in my work, the assistance of many friends—Mr. Thomas and Dr. Haas, to whom I have already alluded; others to whose courtesies reference will be made in the course of the book—Dr. George A. Grierson, Professor Theodor Zachariae, Mr. Richard Hall; Professor Washburn Hopkins; whose notes aided in introducing me to the mysteries of Grantha script; Professor Charles R. Lanman, who enabled me to use the Harvard copy of Hall's edition until I could procure my own—a courtesy which had already been accorded me for a year previous by the library of the Deutsche Morgenländische Gesellschaft; Mr. T. K. Balasubrahmanya, who replied in full to my queries concerning the 'southern' text; and Mr. G. Payn Quackenbos, who called my attention to the reference to Subandhu in the *Subhāṣitaratnabhāṇḍāgāra*, while to Dr. Charles J. Ogden I am indebted for a number of helpful suggestions and

corrections, particularly in the Introduction. In a very special way my thanks are due also to Mr. Alexander Smith Cochran, whose interest in the Columbia University Indo-Iranian Series has rendered possible the printing of this particular volume.

My gratitude to my friend and teacher, Professor A. V. Williams Jackson—here editor as well—is more fittingly expressed elsewhere within these covers. Suffice it to say that he read with me word by word the second of the three drafts of this translation, and that wellnigh every page bears some token of his careful scholarship. And to one other—my wife—my deepest obligations are due for whatsoever may be best in my work. She has subjected every line to a most minute and unsparing revision, besides taking upon herself the arduous task of preparing my manuscript for the press. Her interest in the work has never faltered, and to her criticism, at once most kindly and most severe, I owe more than I can tell.

LOUIS H. GRAY.

NOVEMBER 25, 1912.



CONTENTS

	PAGE
PREFACE	vii
ABBREVIATIONS	xii
INTRODUCTION	I
TRANSLATION	43
TRANSCRIPTION	143
BIBLIOGRAPHY	197
LEXICOGRAPHICAL APPENDIX	200

ABBREVIATIONS

ad loc.	= (<i>ad locum</i>), on the passage.
apud	= in.
bis	= twice.
cf.	= compare.
EI.	= Epigraphia Indica.
H.	= Hall's edition of the Vāsavadattā.
IA.	= Indian Antiquary.
Introd.	= Introduction.
JAOS.	= Journal of the American Oriental Society.
JASBe.	= Journal of the Asiatic Society of Bengal.
JRAS.	= Journal of the Royal Asiatic Society.
JRASBo.	= Journal of the Royal Asiatic Society, Bombay Branch.
KZ.	= Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen, ed. A. Kuhn and others.
l.c.	= (<i>loco citato</i>), at the place previously cited.
M.	= edition of the Vāsavadattā in Telugu script printed at Madras in 1862.
No.	= number.
n. p.	= no place of publication given.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
pp.	= pages.
S.	= edition of the Vāsavadattā printed at Srirangam in 1906-1908.
sqq.	= (<i>sequenter</i>), following.
s.v.	= (<i>sub verbo</i>) under the word.
SWAW.	= Sitzungsberichte der Wiener Akademie der Wissenschaften.
Tel. ed.	= edition of the Vāsavadattā in Telugu script printed at Madras in 1862.
Tel. ed. 61	= edition of the Vāsavadattā in Telugu script printed at Madras in 1861.
v.	= verse.
WZKM.	= Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.

- = when prefixed to a word or meaning in the lexicographical appendix, such word or meaning is cited by the St. Petersburg lexicons only on the authority of native Sanskrit lexicographers.
- = when prefixed to a word or meaning in the lexicographical appendix, such word or meaning is entirely omitted by the St. Petersburg lexicons ; elsewhere it denotes the omission of words or parts of words to be supplied from the context.
- < > = single paronomasia.
- « » = double paronomasia.
- «« »» = triple paronomasia.
- () = when placed around or in words of the transcribed text, the enclosed portions differ from the text of Hall ; when placed around numerals in the translation and transcription, these refer to the pages of the Madras edition of 1862.
- [] = when placed around or in words of the transcribed text, the enclosed portions, though contained in Hall's edition, are entirely omitted by the Madras edition of 1862 ; when placed around numerals in the translation and transcription, these refer to the pages of Hall's edition.



INTRODUCTION

Title. The title of the *Vāsavadattā* of Subandhu, the oldest romantic novel in India, seems to be derived from that of a long lost drama by Bhāsa,¹ the *Svapnavāsavadattā*, or 'Dream-Vāsavadattā' (for compounds of this type cf. Wackernagel, *Altindische Grammatik*, 2. 1. 244-245, 250-253, Göttingen, 1905). The dream as a novelistic device in India first occurs in Subandhu (see below, p. 28); though in the drama it is found in the first act of the *Viddhaśālabhañjikā* and the third of the *Karpūramāñjarī* (both written by Rājasēkhara, who was acquainted with Bhāsa's work), as well as in the first of Viśvanāthabhaṭṭa's *Śṛṅgāravāṭikā* (*Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, 7, 1618, London, 1904). In the fifth act of Bhāsa's *Svapnavāsavadattā* the hero, King Vatsarāja, sleeping, dreams of his love Vāsavadattā, who enters, disguised as an attendant of the queen, but who, he thinks, has been burned to death at Lāvānaka (cf. *svapnavāsavadattasya dāhakō*, 'the conflagration of the "Dream-Vāsavadattā"' [Rājasēkhara, cited in the *Sūktimuktāvalī* (see Peterson and Durgāprasāda, *Sūbhāṣitāvalī of Vallabhadēva*, Introd., p. 81, Bombay, 1886)]; and Bhāsa's epithet *jalanamitta*, 'friend of fire,' in *Gaṇḍavaka*, v. 800), this being employed both in the famous fire-scene in the fourth act of the *Ratnāvalī* (first half of the seventh century) and in the *Tāpasavatsarāja* (before the second half of the ninth century; see the analysis by Hultsch, in *Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1886, pp. 224-241). Not only was the fire-scene thus borrowed from Bhāsa by later dramatists, but from him, it may be conjectured, came, at least in literary form, the entire story of Vāsavadattā and Udayana, or Vatsarāja, as given in the *Ratnāvalī*, *Priya-*

¹ On Bhāsa, see, in general, Hall, 'Fragments of Three Early Hindu Dramatists,' in *JASBe.* 28. 28-29; Lévi, *Théâtre indien*, 1. 157-160, 2. 31-32, Paris, 1890.

darśikā, and *Tāpasavatsarāja*,¹ the ultimate source probably being the lost *Bṛhathkathā*. With the *Vāsavadattā* of these latter works Subandhu's heroine has only her name in common, nor is any other story concerning her known to exist in Sanskrit literature (cf. Krishnamachariar, *Introd.*, pp. 48-50; Lacôte, *Essai sur Guṇādhyā et la Bṛhathkathā*, pp. 15-16, Paris, 1908). Though sleeping on the stage is forbidden by Sanskrit dramaturgy, the hero of the *Svapnavāsavadattā* dreams of the heroine, an episode imitated, I would suggest, by Rājaśekhara in his *Viddhatālabhañjikā* and *Karpūramañjarī*. In similar fashion Subandhu seems to have derived from this play² both the dream-episode and the name of his heroine, who was indeed a 'dream-*Vāsavadattā*'; and it would then appear that he invented the remainder of the romance. This is also the opinion of Krishnamachariar (*Introd.*, pp. 48, 50), who suggests, however, that Subandhu may have adapted some old wives' tale.

Author. The author of the *Vāsavadattā* was the only Subandhu to win for himself a name in Sanskrit literature, unless exception be made in favour of Subandhu, son of Gōpāyana or Lōpāyana, who, according to the *Sarvānukramanī* (ed. Macdonell, p. 19, Oxford, 1886), was one of the four authors of *Rig-Veda* 5. 24 (cf. the legend concerning him in *Bṛhaddēvatā*, 7. 84-102, ed. and tr. Macdonell, Cambridge, Mass., 1904). The name, however, occurs with tolerable frequency in Sanskrit (cf. Böhtlingk and Roth, *Sanskrit-Wörterbuch*, 7. 1086, St. Petersburg, 1875), and it would even seem to be found, under the form *Šu-ba-an-di*, or *Šu-ba-an-du*, in one of the Tell-el-Amarna Tablets, dating approximately from the fourteenth or fifteenth century B. C. (Winckler, *Thontafeln von Tell-el-Amarna*, Nos. 224-229, Berlin, 1896).

¹ To this list Krishnamachariar (*Introd.*, p. 37) adds the lost drama *Udayanacarita* (cf. Lévi, *Théâtre indien*, 1. 92; 2. 39, Paris, 1890; Schuyler, *Bibliography of the Sanskrit Drama*, p. 90, New York, 1906).

² In May, 1910, the *Svapnavāsavadattā* and nine other dramas of Bhāsa were discovered near Padmanābhapura by Gaṇapati Śāstrī, who later found another manuscript containing, among other plays, a second copy of the *Svapnavāsavadattā*. These dramas were edited, after this introduction was already in type, in the *Trivandrum Sanskrit Series*.

Sanskrit References to Subandhu. References in Sanskrit literature and inscriptions to *our* Subandhu (whose date is discussed below, pp. 8-11) are but scanty. By far the most important allusion is contained in the eleventh stanza of Bāṇa's introduction to his *Harṣacarita* (seventh century):

*kavīnām agalad darpō nūnaṃ vāsavadattayā
śaktyē "va pāṇḍuputrāṇāṃ gatayā karnaḡōcaram,*

'verily, the pride of <poets> melted away through the «*Vāsavadattā* coming to their ears» even as the pride of the <sages> melted away through the Pāṇḍavas' «*Indra-given spear coming nigh Karṇa*».'¹ Bāṇa is also supposed to allude to the *Vāsavadattā* when, in the twentieth stanza of his introduction to his *Kādambarī*, he declares his new work to be *iyam atidvayī kathā*, 'this story surpassing the two,' these being, according to the commentator, the *Vāsavadattā* and the *Bṛhatkathā*. About a century later Vākpati, the author of the Prakrit historical poem *Gaṇḍavaha*, wrote (v. 800), in describing himself:

*bhāsammi jalaṇamittē kantiḍēvē a jassa raluārē
sōbandhavē a bandhammi hāriyandē a āṇandō,*

'in Bhāsa—the friend of fire—in the author of the *Raghu* (*vanśa*)—that lord of beauty—in Subandhu's work, and in that of Haricandra is his delight.' In Kavirāja's *Rāghavapāṇḍavīya*, which dates from about 1200 A. D., occurs the stanza (l. 41):

*subandhur bāṇabhaṭṭaś ca kavirāja iti trayah
vakraḡktimārganipūṇāś caturthō vidyātē na vā,*

'Subandhu, Bāṇabhaṭṭa, and Kavirāja—these three be skilful in the path of ambiguity²; a fourth there is not found.' The

¹ This verse is interpolated at the end of the *Vāsavadattā* by the Telugu and Grantha editions, and Krishnamachariar (Introd., pp. 38-39) implies that it may have been written by Subandhu and later have found its way into the *Harṣacarita*. His theory is to me untenable. On the use of the signs <1>, etc., see p. 17.

² On *vakraḡkti* see *Sikḡityadarpaṇa*, No. 641; Appayyaśiḡḡita, *Knōvalyabandubhīḡḡā*, 1. 158-159; *Āḡḡyaprabhā*, tr. Jhā, pp. 181-182, Benares, 1898; Bernheimer and Jacobi, in *ZDMG.* 63. 797-821; 64. 130-139, 586-590, 751-759; 65. 308-312. Subandhu is also mentioned immediately before Bāṇa in the *Sarvasvaḡḡaśāḡḡa* according to Müller, *Indica, What can it Teach us?*, p. 331, note 5, London, 1883, but I have not been able to find the reference.

twelfth-century *Śrīkaṇṭhacarita* of Maṅkha contains the stanza (2. 53):

*mēṇṭhē svaradviradādhirōhini vaṣaṃ yātē subandhāu vidhēḥ
kāntē hanta ca bhāravāu vighaṭitē bāṇē viśādaspyṣaḥ
vāgdēvyā viramantu mantuvīdhurā drāḡ dṛṣṭayaś cēṣṭatē
śiṣṭaḥ kaścana sa prasādayati tāṃ yadvāṇisadvāṇinī,*

'Mēṇṭha having mounted the elephant of the sky [i.e., having died], Subandhu having yielded to the will of destiny, Bhāravi, alas, being at rest, and Bāṇa being broken, let the reason-reft glances of the sorrow-stricken goddess of speech [Sarasvatī] quickly find repose; for any one left that bestirreth himself doth win her, to whose voice she is a goodly dancer.' Two centuries later, Śārṅgadharma, quoting Rājaśekhara (cf. above, p. 1), who flourished about 900 A.D., in his *Paddhati* (cf. Aufrecht, 'Ueber die Paddhati von Čārṅgadharma,' in *ZDMG.* 27. 77; Śārṅgadharapaddhati, ed. Peterson, 1. No. 188, Bombay, 1888), made the citation:

*bhāṣō rāmilasāumilāu vararuciḥ śrīsāhasāṅkaḥ kavir
mēṇṭhō bhāravikālidāsataralāḥ skandhaḥ subandhuś ca yaḥ
daṇḍī bāṇadvākarāu gaṇapatiḥ kāntaś ca ratnākaraḥ
śiddhā yasya sarasvatī bhagavatī kē tasya sarvē 'pi tē,*

'Bhāsa, Rāmila, Sāumila, Vararuci, the poet Sāhasāṅka, Mēṇṭha, Bhāravi, Kālidāsa, Tarala, Skandha, and Subandhu, Daṇḍin, Bāṇa, Divākara, Gaṇapati, and the charming Ratnākara,—what are all they to him by whom the exalted Sarasvatī is possessed'? Rājaśekhara also refers to Subandhu in the following stanza quoted by Aufrecht (*ZDMG.* 36. 366) from the *Saduktikarṇāmyta* (cf. also Peterson and Durgāprasāda, *Subhāshitāvalī of Vallabhadeva*, Introd., p. 57, Bombay, 1886; Kṛishnamachariar, Introd., p. 41):

*subandhāu bhaktir naḥ ka iha raghukārē na ramatē
dhṛtīr dākṣiṇputrē harati haricandrō 'pi hṛdayam
viśuddhōktiḥ śūraḥ prakṛtimadhurā bhāravigiras
tathā "py antarmōdaṃ kam api bhavabhūtir vitanutē,*

'in Subandhu is our delight; who rejoiceth not in the author of the *Raghu* (*vanṣa*)¹? satisfaction delighteth in the son of Dākṣī²; even Haricandra joyeth the heart; of faultless diction is Śūra³; the words of Bhāravi are delightful in theme; Bhavabhūti doth infuse an inward pleasure.' Krishnamachariar also cites an allusion to the author of the *Vāsavadattā* in Abhinavabhaṭṭabāṇa's *Viranārāyaṇacarita* (l.c.):

*pratikavibhēdanabāṇaḥ kavītātarugahanaviharanamayūraḥ
sahyodayalōkasubandhur jayati śrībhāṭṭabāṇakavirājaḥ,*

'victorious is the noble Bhaṭṭabāṇa, king of poets, an arrow [or, "a Bāṇa"] for piercing hostile poets; a peacock [or, "a Mayūra"] for wandering through the forest of the trees of poetry; a goodly kinsman [or, "a Subandhu"] for all connoisseurs.' An anonymous citation in the modern anthology *Subhāṣitaratnabhāṇḍāgāra* (ed. Parab, 3 ed., p. 56, Bombay, 1891) runs:

*māghaś cōrō mayūro muraripur aparō bhāraviḥ sāravidyāḥ
śrīharṣaḥ kālidāsaḥ kavir atha bhavabhūtyākhvayō bhōjarājaḥ
śrīdaṇḍī dīṇḍīmākhyāḥ śrutimukutaḡurur bhallaṭō bhāṭṭabāṇaḥ
khyātāk cā 'nyē subandhvādaya ila kṛtibhir viśvam āhlādayanti,*

'Māgha, Cōra, Mayūra, Mura's second foe (Murāri), Bhāravi in climax learned, Harṣa, Kālidāsa, and also the poet named Bhavabhūti, Bhōjarāja, Daṇḍin (hight "the Drum"), Bhallaṭa weighty with the diadem of fame, Bhaṭṭabāṇa, and other renowned ones, such as Subandhu, here on earth rejoice the universe with their compositions.'

In the latter part of the sixteenth century, Ballāla, in his *Bhōjaprabandha*, which he set forth as a history of Bhōja, who ruled at Dhārā (the modern Dhār) in the eleventh century, mentioned Subandhu, according to some manuscripts, as one of the thirteen principal members of the host of five hundred *literati* who graced the royal court (cf. Wilson, *Works*, 5. 174, London, 1865; Hall, *Introd.*, p. 7, note 1); but the list varies so extremely in the different manuscripts of the *Bhōjaprabandha*.

¹ Kālidāsa.

² Pāṇini.

³ See Aufrecht, *Catalogus Catalogorum*, 1. 660, Leipzig, 1891.

that little stress can be laid upon it, especially in view of the legendary character of the work as a whole. Finally, mention should also be made, for the sake of completeness, of an apparent allusion to the *Vāsavadattā* in Daṇḍin's *Daśakumāracarita* (ed. Godabole and Parab, p. 110, lines 11-12, Bombay, 1898): *anurūpabhartygāmininām ca vāsavadattādīnām varṇanēna grāhayā 'nuśayam*, 'and make her repent by a description of Vāsavadattā and others who gained suitable husbands.' This clearly refers, however, to the well-known story of Vāsavadattā and Udayana (see above, p. 2); and it is equally impossible that the *vāsavadattām adhikṛtya kṛtō grānthaḥ* mentioned in the *Vārttika* (probably third century B.C.) on Pāṇini, 4. 3. 87, should be connected in any way with Subandhu's romance.

It should also be noted that Narasiṃha Vāidya, one of the glossators of the *Vāsavadattā*, says: *kavir ayaṃ vikramāditya-sabhyah. tasmin rājāi lōkāntaraṃ prāptē itan nibandhaṃ kṛtavān*, 'this poet [Subandhu] was a retainer of Vikramāditya. When this king attained the other world, he [Subandhu] composed this work' (Hall, *Introd.*, p. 6, note). Hall's manuscript D, moreover, which belongs to what I may tentatively call the 'South Indian recension' of the *Vāsavadattā* (see below, p. 38), terms Subandhu 'the son of Vararuci's sister' (*śrīvararucibhāginīya*), Vararuci himself being, as is well known, one of the 'nine gems' of Vikramāditya's court, flourishing at least later than the fifth century (Bloch, *Vararuci und Hemacandra*, p. 13, Gütersloh, 1893; cf. Macdonell, *History of Sanskrit Literature*, p. 324, London, 1900). Hall denies that Subandhu was Vararuci's nephew (*Introd.*, pp. 6-7), but it is possible that the tradition contains a larger element of truth than is often supposed (cf. Wilson, *Works*, 5. 177, London, 1865). It is, at all events, echoed by the *Bhōjaprabandha*,—whatever be the value assigned to such testimony—which associates Subandhu and Vararuci in the passage already referred to.

Inscriptions of India mention Subandhu only once to my knowledge. This single instance is a Canarese record of 1168 A.D., found at Balagāmi (Rice, *Mysore Inscriptions*, p. 111,

Bangalore, 1879), which contains the words: 'In *śabda* a Pāṇini paṇḍita, in *nīti* Bhūṣaṇācārya, in *nāṭya* and other *bharata śāstras* Bharatamuni, in *kāvya* Subandhu, in *siddhānta* Lakulīśvara, at the feet of Śiva a Skanda adorning the world, thus is Vāma Śaktiyati truly described.' The only additional information thus gained is that by the twelfth century his fame had spread to southern India.

Subandhu's Allusions to Sanskrit Literature. If Subandhu is thus recognised but sparingly and indefinitely in the literature and epigraphy of his native land, he is himself most generous in alluding to the productions of other authors. The majority of his references, however, cast little light upon his date, for no real conclusions can be drawn from his mention of the *Brhatkathā* (ed. Hall, pp. 110, 147), the *Kāmasūtra* (ed. Hall, p. 89), the *Chandoviciti* section of the *Bhāratiyanāṭyaśāstra* (ed. Hall, pp. 94, note, 119, 235), the *Mahābhārata* and *Harivaṃśa* (ed. Hall, pp. 21, 27, 93, 234, 254; on Subandhu's indebtedness to the *Mahābhārata* see Cartellieri, 'Das Mahābhārata bei Subandhu und Bāṇa,' in *WZKM.* 13. 57-74), the *Rāmāyaṇa* (ed. Hall, p. 234), the *Upaniṣads* (ed. Hall, p. 235), and the *Mīmāṃsā* and *Nyāya* philosophies (ed. Hall, pp. 93, 235, 297), any more than we can derive any definite conclusions from his general and hostile mention of the Buddhists (ed. Hall, pp. 144, 179, 235, 255, 297 *bis*) and Jains (ed. Hall, pp. 93, 187, 297; cf. on these allusions to the Buddhists and the Jains Telang, 'Subandhu and Kumārila,' in *JRASBo.* 18. 150-159).¹

It has been held, on the basis of Śivarāma's commentary, that the words *bāuddhasaṅgatim ivā 'laṃkārabhūṣitām*, 'decked with <adornments> as an assembly of Buddhists is decked with the <Alaṃkāra>' (ed. Hall, p. 235), refer to the *Bāuddhasaṅgatyalāṃkāra* of Dharmakīrti (cf., in general, on Dharmakīrti, Pathak, 'Dharmakīrti and Śāṅkarāchārya,' in *JRASBo.* 18. 88-96, and

¹ Reference should also be made, in this connexion, to the allusions collected in Krishnamachariar's Introduction, received after these lines were written, to other Sanskrit literature, especially the *Mahābhārata* and *Rāmāyaṇa*, as well as to religion and philosophy (pp. 22-24, 27-28).

the criticism of Telang, *ib.* 18. 148-150). Since, however, Dharmakīrti is described by I-Tsing, who travelled in India in 671-695 A.D., as among those 'of late years' (*Record of the Buddhist Religion*, tr. Takakusū, p. 181, cf. p. lviii, Oxford, 1896); and since Tāranātha (*Geschichte des Buddhismus in Indien*, tr. Schiefner, pp. 184-185, St. Petersburg, 1869) makes him a contemporary of the Tibetan king, Srong-btsan-sgam-po, who died about 650 A.D. (Duff, *Chronology of India*, p. 53, Westminster, 1899), Lévi ('La Date de Candragomin,' in *Bulletin de l'École d'Extrême-Orient*, 1903, p. 18; cf. Kern, *Manual of Indian Buddhism*, p. 130, note 11, Strassburg, 1896) is doubtless right in denying that Subandhu makes any allusion to Dharmakīrti's activity (for an opposing view see Krishnamachariar, *Introd.*, p. 32).

This leaves but a single literary allusion in the *Vāsavadattā* which can in any way be construed as casting light on the date of the romance. The reference in question is *nyāyasthitim ivō 'ddyōtakarasvarūpām*, '«revealing her beauty» as the permanence of the Nyāya system has its «form from Uddyōtakara»' (ed. Hall, p. 235). Since we know that Uddyōtakara wrote his *Nyāya-vārttika* to refute the heterodox (i.e., Buddhist) views of Dignāga, who flourished between 520 and 600 A.D. (Kern, *op. cit.* p. 129; Müller, *Six Systems of Indian Philosophy*, p. 477, London, 1899), it is obvious that Uddyōtakara, to whom Subandhu so unmistakably refers, can not have lived before the latter part of the sixth century. It is, therefore, certain that the *Vāsavadattā* can not be prior to the late sixth century of our era.

The Date of Subandhu. There is but one allusion in Subandhu's romance itself which can be interpreted as referring to a historical event. This is the tenth introductory stanza:

*sā rasavattā vihatā navakā vilasanti carati nō kaṃ kaḥ¹
sarasī 'va kīrtiśṣaṃ gatavati bhuvi vikramādityā,*

'«moisture» is destroyed, «cranes sport not», «the heron fares not forth»; yea, «eloquence» is destroyed, «new-comers make

¹ The theory of Mazumdar (*JRAS.* 1907, pp. 406-408), that the *kaṃ kaḥ* of this stanza involves an allusion to a Kaṃka dynasty, must be regarded as not proven.

disport», «who devours not whom»?—for Vikramāditya, like a lake, hath passed away on earth.' This has been taken, particularly by Hall (Intro., p. 6), to imply that Subandhu 'lived long posterior to the great Vikramāditya of Ujjayini.' Although some deny that this monarch, about whom cluster so many legends, ever existed (see, for example, Macdonell, *History of Sanskrit Literature*, pp. 323-324, London, 1900), such a view can scarcely be supported, and there is good reason to believe him to be identical with Candragupta II, who reigned from about 374 to 413 (Smith, *Early History of India from 600 B.C. to the Muhammadan Conquest*, 2 ed., pp. 275-283, Oxford, 1908). It would be most tempting, so far as the special problems of the *Vāsavadattā* are concerned, could one accept the view, argued with great learning by Hoernle ('Some Problems of Ancient Indian History,' in *JRAS.* 1903, pp. 545-570, and 'The Identity of Yaśodharman and Vikramāditya, and some Corollaries,' *ib.* 1909, pp. 89-144; against this Fleet, 'Dr. Hoernle's Article on Some Problems of Ancient Indian History,' *ib.* 1904, pp. 164-166, and Smith, 'The Indian Kings named Śīlāditya, and the Kingdom of Mo-la-p'o,' in *ZDMG.* 58. 787-796), that Yaśodharman (on whom see also Smith, *op. cit.* pp. 301-302), whom he identifies with the great Vikramāditya, 'founded his Mālava empire about 533 A.D., and reigned up to about 583 A.D.' Hoernle accordingly dates Subandhu in the second half of the sixth century, and holds that the *Vāsavadattā* was written before 606-612, the latter year being that of Harṣa's coronation. Attractive as is this hypothesis, I am compelled to admit that it can scarcely be used to determine the date of Subandhu, the whole evidence of Indian history being against it.

The period following the death of Vikramāditya is described in the stanza quoted above as one of degeneration, and there may be a covert allusion to the same (or a similar) evil state of affairs in the phrase *navanrypaticittavṛttibhir iva kulyāpamānakārīṇibhir*, 'as the disposition of new monarchs causes dishonour to the honourable' (ed. Hall, p. 220). Hoernle, holding that Vikramāditya's successor was his son Śīlāditya, who was dethroned

by his enemies (probably about 593 A.D.), being 'replaced in the kingdom of his father' (probably before 604 A.D.) only by the aid of the Hun, Pravarasēna II of Kashmir (*Rājatarāṅgiṇī* 3. 330), has evolved a most ingenious theory which I was long inclined to adopt. Śīlāditya is, on this hypothesis, described as not only unfortunate, but cruel, as evidenced by his execution of the Māukharī Grahavarman, king of Kanauj, and the brutal fettering and imprisonment of the dead monarch's young wife, Rājyaśrī (*Harṣacarita*, tr. Cowell and Thomas, p. 173, London, 1897); and as unpatriotic, this being shown by his acceptance of assistance from non-Aryan Huns. Despite his restoration by Pravarasēna, the reign of Śīlāditya, who, Hoernle maintains, succeeded his father, Vikramāditya, about 583 A.D., came to a disastrous end in 606 (or 605), when he was utterly defeated by Rājyavardhana II, the brother of the famous Harṣavardhana who is the hero of the *Harṣacarita*. Harṣavardhana himself succeeded to the throne of Thānēsar in 606, when Rājyavardhana was treacherously slain by the Gāuḍa king, Śaśāṅka, and reigned until 648 (on Harṣavardhana, in general, cf. Ettinghausen, *Harṣa Vardhana, empereur et poète de l'Inde septentrionale*, Paris, 1906).

While holding this theory, I gave to it the pleasing embellishment of an hypothesis, without real basis, that the dynasties to which Vikramāditya and Harṣavardhana belonged were rivals, and that Bāṇa was the faithful eulogist of Harṣavardhana exactly as Subandhu was loyal to Vikramāditya. Since, moreover, Bāṇa's monarch had been victorious over the degenerate son of Subandhu's royal patron, I deemed that Bāṇa had deliberately set out to surpass Subandhu, so that Harṣavardhana's court might excel Vikramāditya's in literature as well as in arms. Thus, there would have been a deeper motive for Bāṇa to write the *Harṣacarita* than the mere incentive of literary emulation which is generally ascribed to him.

History does not sustain this elaborate figment, which I have recorded mainly to keep others from possible pursuit of a false clue. Not only was Vikramāditya not identical with Yaśodharman,

as already noted, but Śilāditya was the very reverse of a cruel monarch (Smith, *Early History of India from 600 B.C. to the Muhammadan Conquest*, 2 ed., p. 306, Oxford, 1908). If one were to stress the theory of rivalry both in letters and in war, one might suppose that Subandhu was a courtier either of Śaśāṅka of Gāuḍa or of Dēvagupta of Eastern Mālava (cf. Ettinghausen, *op. cit.* pp. 36-38, 148), both of whom were ignoble in character. But of this there is not the slightest evidence; and even if the name of the father of either of them was Vikramāditya (a most improbable hypothesis), that would give little point to Subandhu's stanza, which plainly alludes to the famous Vikramāditya, and is, therefore, only a conventional harking back to happy times long past. In determining the date of the *Vāsavadattā* I am forced to consider the lines under discussion as utterly valueless.

While the sole known basis for assigning a *terminus a quo* to the composition of Subandhu's romance is, as we have seen, the allusion to Uddyōtakara, who probably flourished in the latter half of the sixth century, the *terminus ad quem* is almost certainly the date of Bāṇa's *Harṣacarita*. This romance, which was left unfinished by its author, ends abruptly with the rescue of Rājyaśrī, the sister of Harṣavardhana and widow of Graha-varman (i. e. 607, or 606), though Harṣa had reigned several years when Bāṇa wrote (*Harṣacarita*, tr. Cowell and Thomas, pp. 75-76, London, 1897). The precise date of composition of Bāṇa's second romance, the *Kādambarī*, is unknown; but, as Bāṇa died before completing it (*Kādambarī*, tr. Ridding, p. 182, London, 1896), it must have been written considerably after the *Harṣacarita*. It may also be regarded as certain that Subandhu lived later, probably by at least a century (cf. p. 12), than Daṇḍin, the author of the picaresque *Daśakumāracarita* (Weber, *Indische Streifen*, I. 311-315, 353, 372, Berlin, 1868; *Daśakumāracarita*, tr. Meyer, pp. 120-127, Leipzig, 1902; Collins, *The Geographical Data of the Raghuvamśa and Daśakumāracarita*, p. 46, Leipzig, 1907, places Daṇḍin's literary activity before 585 A. D.).

The Place of Composition of the *Vāsavadattā*. The question next arises as to the place of composition of the *Vāsavadattā*.

Here the answer must be still more vague.¹ It is obviously impossible that the romance was written at the court of Bhōja, as some manuscripts of the *Bhōjaprabandha* would imply, for that ruler did not reign at Dhārā until the eleventh century; nor does there seem to have been any Bhōja reigning in the latter part of the sixth century at whose court Subandhu might have been, thus being confusedly located by Ballāla in the train of the famous Bhōja of Dhārā. One might, indeed, by reckless theorising, allege that Subandhu, thus being placed at Dhārā in Mālava, had actually been a courtier either of Dēvagupta of Eastern Mālava or of Śīlāditya of Mo-la-p'o (Western Mālava); but the real reason for this wild statement by the author of the *Bhōjaprabandha* (or, more probably, by one of his interpolators) was obviously the identification, occasionally made by Sanskrit authors (cf. Weber, *Akademische Vorlesungen über indische Literaturgeschichte*, 2 ed., pp. 218-219, Berlin, 1876; Rajendralala Mitra, 'Bhoja Rājā of Dhār and his Homonyms,' in *JASBe.* 32. 93), of Bhōja and Vikramāditya, an equation too absurd to require refutation.

To sum up the discussion, we can say with reasonable certainty only that the *Vāsavadattā* was written by Subandhu at a place unknown, probably between 550 and somewhat after 606 A.D., the *terminus a quo* being the circumstance that Uddyōtakara cannot have flourished until at least the middle of the sixth century, and the *terminus ad quem* by the date of composition of the *Harṣacarita*, early in the seventh century.²

¹ Absolutely no clue is given by the purely conventional geography of the romance, on which see Weber, *Indische Streifen*, 1. 385, Berlin, 1868.

² Krishnamachariar devotes a long section of his Introduction (pp. 30-48) to a discussion of Subandhu's date, which he places after Bāṇa and before Vāmana, the author of the *Kāvyālaṅkāraśrī*, whom tradition makes a minister of Jayāpīṭha of Kashmir (779-813; cf. Duff, *Chronology of India*, pp. 68, 70-71, Westminster, 1899). He rightly argues that the various references in Sanskrit authors to Subandhu and Bāṇa allow of no conclusion as to the priority of the *Vāsavadattā*; but some of his hypotheses, as that Subandhu's dislike of Buddhism proves him to be later than Bāṇa (p. 45), as well as his general implication that the difference between the two writers is due to degeneration of style (cf. pp. 14-18), are, in my judgment, certainly untenable; nor does he touch with sufficient depth upon what evidence may be drawn from Indian history.

Data Concerning Subandhu's Life. Our knowledge of Subandhu is most meagre. In the thirteenth stanza of his introduction to the *Vāsavadattā* he terms himself *sujanāikabandhu*, which Hall (Introd., p. 24), following the commentator, Śivarāma, renders 'an intimate of none but the virtuous,' although the word should rather be translated 'Sujana's only brother.'¹ The tradition that Subandhu was the nephew of the Prakrit grammarian, Vararuci, has already been mentioned (see above, p. 6), though with disapproval; and there seems also to have been a legend that he was, by birth, a Kashmirian Brāhman (Weber, *Indische Streifen*, I. 371, Berlin, 1868, quoting Cunningham, in *JASBe.* 17. 98-99).²

Subandhu is not known to have written anything besides the *Vāsavadattā*. Citations are made from him in the *Śārṅga-dharapaddhati*, *Subhāṣitāvalī*, *Padyāvalī*, and *Sūktikarṇāmṛta* (Aufrecht, *Catalogus Catalogorum*, I. 726, Leipzig, 1891); but the quotations in the first two anthologies, which alone are thus far edited [by Peterson (Bombay, 1888) and by Peterson and Durgāprasāda (Bombay, 1886), respectively], are drawn exclusively from the *Vāsavadattā*. Hall (Introd., p. 48, note), it is true, found in the still unedited *Padyavṛṇā* of Vēṇidatta, compiled about the reign of Shāh Jahān (early 17th century), the following distich then supposed to have been written by Subandhu:

akṣamālāpavyrttijñā kuśāsanaparigrahā
brāhmī "va dāurjanī saṃsad vandaniyā samēkhalā,

'an assembly of scoundrels, knowing how to live by disparaging speeches, accepting «evil teachings», and «wicked to the just», should be honoured even as an assembly of Brāhmins knowing

¹ Cartellieri, 'Das Mahābhārata bei Subandhu und Bāṇa,' in *WZKM.* 13. 72, translates the stanza thus: 'Durch eine Gnadengabe, die Sarasvatī ihm verliehen, hat Subandhu — d.h. der edle Freunde hat — dieses Buch gemacht; obzwar Subandhu — d.h. der hundert Freunde hat — hat er doch nur den Edlen zum einzigen Freund; eine wahre Schatzkammer ist er in der Kunst, Silbe für Silbe doppelstimmige Dichtungen zu verfertigen.' On Sujana as a proper name see Aufrecht, *op. cit.* 3. 149, Leipzig, 1903.

² It is interesting to note, in this connexion, that Krishnamachariar holds that Subandhu was a Vāṅśravīte and an adherent of the Mīmāṃsā philosophy (Introd., pp. 23, 28).

the end of their rosaries), accepting «seats of *kusa*-grass», and «girt with their girdles».¹ The distich was not, however, written by Subandhu, but by Trivikrama Bhaṭṭa, the author of the *Damayantīkathā*, or *Nalacampū* (1. 7; cf. Böhtlingk, *Indische Sprüche*, 2 ed., No. 52, St. Petersburg, 1870-1873), who flourished about 915 A.D. (Duff, *Chronology of India*, p. 85, Westminster, 1899).¹

The *Vāsavadattā* a *Kathā*. The *Vāsavadattā* is expressly stated by many manuscripts (cf. Hall's ed., p. 300, note 7, and Śivarāma *ad loc.*) to be an *ākhyāyikā*, or 'tale,' this being very possibly influenced by the reference to some work entitled, from the name of its heroine, *vāsavadattākhyāyikā* in the *Vārttika* on Pāṇini 4. 3. 87 (cf. also the *Vārttika* on 4. 2. 60, and see Krishnamachariar, *Introd.*, pp. 36-37). The *ākhyāyikā*, according to Sanskrit rhetoricians (cf. Regnaud, *Rhétorique sanskrite*, pp. 76-77, Paris, 1884), is a division of *gadya*, or poetical prose; and the classical example is the *Harṣacarita* of Bāṇa, who himself seems to intimate that the *Vāsavadattā* likewise belongs to this category by using the term *ākhyāyikākārā*, 'authors of *ākhyāyikās*,' immediately before his allusion to Subandhu's romance, in the tenth stanza of his introduction to the *Harṣacarita*. The classic description of the *ākhyāyikā* is given in the following passage of the *Sāhityadarpaṇa* (ed. Roer, No. 568, Calcutta, 1851):

*ākhyāyikā kathāvat syāt kavēṣu vamsādīkīrtanam
asyām anyakavīnām ca vṛttam gadyam kvacit kvacit
kathāmslānām vyavacchēda ātvāsa iti badhyat
āryāvaktṛāpavaktṛāṇāṃ chandasā yēna kēnacit
anyāpādīśēnā "tvāsamukhē bhāvvyarthasūcanam,*

'the *ākhyāyikā* should be as the *kathā*. (There should be) in it an account of the lineage of the poet and of other poets; poetry

¹ Krishnamachariar (*Introd.*, pp. 39-40) calls attention to a number of passages in the *Nalacampū* (ed. Bombay, 1885; new ed., 1903) in which he holds that Trivikrama Bhaṭṭa imitated Subandhu. He likewise notes parallels between the *Vāsavadattā* and the *Jivandharacampū* of Haricandra (p. 52), who wrote after 897 A.D. (p. 44), *Śūpīlavadhā* (p. 53), *Rāmāyana* (p. 64), *Meghadūta* (p. 54), *Vikramōrvasi* (pp. 62, 64), and *Mālatīmādhava* (pp. 61-62), as well as the *Harṣacarita* (pp. 53-57), and *Kādambarī* (pp. 52, 53, 55, 57, 63).

in some places (and) prose in others (should be employed); divisions, called "sighs," are used for the divisions of the story; at the beginning of the "sighs" (there should be) an intimation of the theme, under the guise of something else, by any metre whatsoever of the *āryā*, *vaktra*, or *apavaktra* (classes).'

The *kathā*, or 'story,' best represented by Bāṇa's *Kādambarī*, is described by the *Sāhityadarpaṇa* (No. 567) as follows:

*kathāyāṇi sarasaṇi vastu paḍyāir eva vinirmīṭam
kvacid atra bhavēd āryā kvacid vaktrāpavaktrakē
ādāu paḍyāiḥ namaskāraḥ khalādēr vṛttakīrtanam,*

'in the *kathā* a theme with poetic sentiments is represented even with poetry; in it there should be the *āryā* metre in some places, (and) the *vaktra* and *apavaktra* metres in other places; at the beginning (there should be) homage in verse (to a divinity, also) a description of the character of knaves and the like.' The older, and in my judgment the better, definition of this type of Sanskrit literature, however, is given by Daṇḍin, the author of the picaresque *Daśakumāracarita*, who says (*Kāvyaadarśa* 1. 23-25, 28):

*apādaḥ padasantānō gadyam ākhyāyikā kathā
iti tasya prabhēdāu dvāu tayōr ākhyāyikā kila
nāyakēnāi "va vācyā" nyā nāyakēnē 'tarēṇa vā
svaguṇāviṣkriyā dōṣō nā' tra bhūtārthaśamsināḥ
api tv aniyamō dṛṣṭas tatrā 'py anyāir udīraṇāt
anyō vaktrā svayaṁ vē "ti kīdṛg vā bhēdalakṣaṇam*

*tat kathākyāyikē "ty ēkā jātiḥ sañjñādvayāṅkitā
atrāi "vā 'ntarbhaviṣyanti śṛṣṭāś cā "khyānājatayāḥ,*

'prose is a series of words without strophes; its two classes are the *ākhyāyikā* (and) the *kathā*. Now, the *ākhyāyikā* should be spoken by the hero, the other (the *kathā*) by the hero or another. A revelation of one's own personality, if he narrates facts, is no fault here. Nevertheless, the lack of fixed distinction is seen from the story being told by others even there (in the *ākhyāyikā*). Whether another (is) the speaker, or one's self, is a sorry standard

of discrimination..... Therefore the *kathā* (and) *ākhyāyikā* are one category marked with a double name; and here, too, will be comprised the other categories of stories.'¹

In support of this statement of Daṇḍin, it may be noted that the *Vāsavadattā*, though termed, as we have seen, an *ākhyāyikā* lacks the necessary divisions into 'sighs'; in its opening stanzas it (like a *kathā*) describes 'the character of knaves and the like' (introductory stanzas 6-9); and it contains a long episode spoken by another than the hero—the conversation of the *maina* with his mate concerning the heroine of the story. The manifest resemblance of the *Vāsavadattā* to the *Kādambarī*, which is considered to be a *kathā*, together with its unlikeness to the *Harṣacarita*, whose technique it should share, were it really an *ākhyāyikā*, also serves to confirm the views of Daṇḍin rather than those of the *Sāhityadarpaṇa*. One need have little hesitation, therefore, in regarding the *Vāsavadattā* as technically a *kathā*.²

The 'Style' and Rhetorical Embellishments of the *Vāsavadattā*. The *rīti*, or 'style,' of the *Vāsavadattā* is the *Gāuḍī*, which the *Sāhityadarpaṇa* (No. 627) defines as follows (cf., in general, Regnaud, *Rhétorique sanskrite*, pp. 253-255, Paris, 1884):

*ḍjahprakāśakāir varṇāir bandha āḍambaraḥ punaḥ
samāsabahulā gāuḍī,*

'the *Gāuḍī*, moreover, is a resonant arrangement (of words) with sounds expressing strength, (and) abounds in compounds.' Vāmana, in his *Kāvyaśaṅkāravṛtti* (I. 2. 12), describes this 'style' as 'consisting of strength (*ḍjas*) and grace (*kānti*),' while avoiding 'sweetness' (*mādhurya*) and 'softness' (*sāukumārya*). According to the *Kāvyaḍarśa* (I. 44a, 46a, 54a, 92a), moreover, the *Gāuḍī* especially affects alliteration, etymologising, and hyperbole.³ When it is added that, as the *Kāvyaḍarśa* (I. 14-29) also

¹ It may be mentioned in passing that Ānandavardhana's *Dhvanyāloka*, 3. 8 (tr. Jacobi, in *ZDMG*, 56. 789), states that compound words are longer in the *ākhyāyikā* than in the *kathā*.

² I am glad to note that my conclusion in this respect is confirmed by Krishnamachariar (Introd., pp. 8-9).

³ Krishnamachariar (Introd., pp. 28-29) notes the prevalence in the *Vāsavadattā*

states, an *ākhyāyikā*, *kathā*, or other form of narrative should, like poetry in general, include descriptions of battles, cities, oceans, mountains, seasons, sunrise, moonrise, and the like (each and all of which may be exemplified from the *Vāsavadattā*), we see at once how closely Subandhu was restricted in the composition of his romance, and how faithfully and minutely he discharged his self-imposed task.

The slender thread of narrative in the *Vāsavadattā* is embellished with many forms of literary adornment, which, indeed, constitute by far the major portion of the work. First and foremost among these embellishments stands the *ślīṣa*, or 'paronomasia,' and with good reason Subandhu declares himself to be 'a repository of cunning skill in arranging a series of paronomasias in every syllable' (*pratyakṣaralīṣamayaprabandhavinyāsa-vāidagdhyanidhir*, introductory stanza 13). The *ślīṣa* is well defined by Dapḍin, in his *Kāvya-darśa* (2. 363; cf. Regnaud, *Rhetorique sanskrite*, pp. 227-229, Paris, 1884; *Sāhityadarpaṇa*, No. 705; *Kāvya-prakāśa*, tr. Jhā, pp. 188-197, 217-218, Benares, 1898; *Kuvalayanandakārikā*, 1. 62), as follows:

ślīṣaḥ sarvāsu puṣṇāti prāyō vakrōktiṣu bṛiyam

bhinnaṃ dvidhā svabhāvōktir vakrōktiḥ cē 'ti vāñmayam

'the paronomasia generally enhances the beauty in all equivocations; the phraseology (is) divided in two parts: the natural meaning and the equivocal meaning.' Examples of the *ślīṣa*, usually intimated in the *Vāsavadattā* by *iva*, 'as' (and indicated in this translation by <> or, when double and triple, by « », « »), abound in Subandhu's romance. As a single specimen may be cited *vānarasēnām iva sugrīvāṅgadōpaśōbbhitām*, 'adorned with a

of *utkalikāprāya*, or style of long compounds and words containing alliteration (Regnaud, *Rhetorique sanskrite*, p. 75, Paris, 1884), and of the *vytti śrobbhaṭi*, or 'violent manner' of scenes of awe and conflict (Lévi, *Théâtre indien*, 1. 92-93, Paris, 1890). The 'manner' is also sometimes *madhyamakālīkī* (according to Vidyānātha, the author of the *Pratīparudrayaśōbbhāṣa* [cf. Regnaud, *op. cit.*, pp. 377-378], quoted by Krishnamachariar, *myśdvarthi* 'py anaiṣṭrāṣṭhabandhā madhyamakālīkī', 'not conjoined with excessive dignity in a gentle theme'), and the style is mostly *nārikilāpāḥa* (according to Vidyānātha, *sa nārikilāpāḥaḥ tyād antaryūḥharasikāpāḥaḥ*, 'the rising of hidden flavour'), although sometimes *ānrapāḥa* (for which no definition is given).

(beautiful throat (*sugrīva*) and with armlets (*aṅgada*)» as the army of monkeys was adorned by «Sugrīva and Aṅgada»' (ed. Hall, pp. 63-64).¹

The figure next in frequency to the *śleṣa* in the *Vāsavadattā* is the *virōdha*, or 'antithesis,' where the superficial meaning is self-contradictory, while the paronomasiac reading renders the phrase consistent, and even intensifies it. This rhetorical embellishment is defined as follows in the *Kāvyaadarśa* (2. 333; cf. *Sāhityadarpaṇa*, No. 718; *Kāvyaaprakāśa*, tr. Jhā, pp. 233-235, Benares, 1898; *Kuvalayanandakārikā*, 1. 74):

*viruddhānāṃ padārthānāṃ yatra saṃsargadarśanam
viśēḍadarśanāyāi "va sa virōdhaḥ smṛtō yathā,*

'when there is an apparent union of antithetical objects simply to show the distinction (between them), it is called *virōdha*.' The conventional sign of the *virōdha* in the *Vāsavadattā* is *api*, as *iva* is indicative of the *śleṣa*. As an example of the countless instances of the *virōdha* in Subandhu's romance, mention may be made of *agrahēṇā 'pi kāvyajīvaḥ*, 'which has no planets (*a-graha*)» yet knows «Venus (*kāvya*=Śukra=the planet Venus) and Jupiter (*jīva*=Bṛhaspati=the planet Jupiter)», for it is free from theft (*a-graha*)» and knows «the essence (*jīva*) of poetry (*kāvya*)»' (ed. Hall, pp. 113-114).

Besides these two rhetorical devices, Śivarāma, in his commentary on the *Vāsavadattā*, enumerates a long series of *alaṅkāras*, or 'adornments,' which will now briefly be considered.

The *parisaṅkhyā*, or 'special mention,' usually combined with the *śleṣa* in the *Vāsavadattā*, is an affirmative statement with the implied negation of the paronomasiac meaning of the phrase, and is thus defined by the *Sāhityadarpaṇa* (No. 735; cf. *Kāvyaaprakāśa*, tr. Jhā, pp. 245-246, Benares, 1898; *Kuvalayanandakārikā*, 1. 112):

¹ On Subandhu's fondness for paronomasia see, further, Krishnamachariar, *Introd.*, pp. 18-20, who also calls attention to repetitions of paronomasia on the same word (p. 27) as well as to the frequent repetition of the same phrase in the romance (pp. 25-26).

*praśnād apraśnatō vā "pi kathitād vastunō bhavēt
tādr̥ganyavyapōhāś cēc chābda ārtthō 'thavā tadā
parisaṅkhyā,*

'if there is either an expressed or implied exclusion, whether with or without an interrogation, of a thing similar to (but) other than the object mentioned, then it is a *parisaṅkhyā*.' An example from the *Vāsavadattā* is *nētrōtpāṣaṇam muninām*, 'roots (*nētra*) were plucked out only in the case of «wormwood-trees(*muninām*)» (for «ascetics (*muninām*)» did not pluck out their «eyes (*nētra*)»' (ed. Hall, p. 19).

The *mālādīpaka*, or 'garland elucidator' ('verkettete Klimax,' according to Böhtlingk, *Sanskrit-Wörterbuch in kürzerer Fassung*, s. v., St. Petersburg, 1879-1889), is a rhetorical repetition of words in a sequence so as to heighten the effect, and is thus defined by the *Kāvya-darśa* (2. 108; cf. *Kāvya-prakāśa*, tr. Jhā, p. 226, Benares, 1898; *Kuvalayanandakārikā*, 1. 105):

*pūrvapūrvavyapēkṣiṇī
vākya-mālā prayuktī "ti tan mālādīpakaṁ matam,*

'a conjoined series of words, each of which refers to the one preceding, is considered a *mālādīpaka*.' As an example may be cited *bhujadandēna kōdaṇḍam kōdaṇḍēna śarāḥ śarāir arisiras*, 'by his staff-like arm the bow, by the bow the arrows, by the arrows his foeman's head' (ed. Hall, p. 41).

The *utprēkṣā*, or 'poetic fancy,' usually indicated, like the *ślēṣa*, by *iva*, 'as,' in the *Vāsavadattā*, and one of Subandhu's favourite rhetorical devices, is thus concisely defined by the *Sāhitya-darpaṇa* (No. 686; cf. *Kāvya-darśa*, 2. 221; *Kāvya-prakāśa*, tr. Jhā, p. 211, Benares, 1898; *Kuvalayanandakārikā*, 1. 30):

bhavēt sambhāvanō "iprēkṣā prakṛtasya parātmanā,

'poetic fancy would be the imagining of an object under the character of something else.' Examples of this figure abound in the *Vāsavadattā*, as in the following description of the moon: *dadhidhavalē kālakṣapamāṇakagrāsafiṇḍa iva niśāyamunāphāva-
pūvāja iva mēnakānakhamārjanas'ilāsakala iva*, 'while he was white, as it were, with the curds which constitute a morsel of food

for (Buddhist) ascetics at their mealtime, and was like a mass of Yamunā's foam by night, and resembled a fragment of stone for the polishing of Mēnakā's nails' (ed. Hall, p. 44).¹

The *yamaka*, 'repetition' or 'chiming,' is the repeating of words or parts of words of similar sound but divergent meaning, which the *Kāvyaadarśa* (1. 61; cf. 3. 1-37; *Sāhityadarpaṇa*, No. 640; *Kāvyaṇṣa*, tr. Jhā, pp. 185-188, Benares, 1898; *Kuvalayanandakārikā*, 4. 6) describes as

āvṛttim varṇasaṅghātāgōcarāṇi yamakaṇi viduḥ,

'a repetition consisting of a combination of sounds they know as *yamaka*.' This is illustrated by the following passage from the *Vāsavadattā*: *āṇḍolītakusumakṛṣarē kṣarāṇumūṣi raṇitamadhu-ramaṇīnāṃ ramaṇīnāṃ vikacakumudākārē mudākārē*, '(when there blew a wind that) rocked the filaments of the flowers and removed their pollen from the hair of damsels wearing delight-somely tinkling jewels, whilst it had an abundance of expanded white lotuses, and caused pleasure' (ed. Hall, pp. 52-53).

The *prāuḍhōkti*, or 'pomposity,' is thus defined by the *Kuvalayanandakārikā* (1. 124):

prāuḍhōktir uktā 'rthāhētōs tad dhētutvapraḥkalpanam,

'in the absence of a cause for a thing, the invention of a cause for it is called *prāuḍhōkti*.' It is exemplified in the *Vāsavadattā* by the passage describing the heroine's lip as *mukha-candra-sannihitasandhyā-rāgēṇa dantamaṇirakṣāsindūramudrānukāriṇā*, 'which had the glow of eventide in close proximity to her moon-like face; which had what seemed to be a minium seal as a guard for the jewels of her teeth' (ed. Hall, p. 58).

The *rūpakātīśayōkti*, or 'hyperbolic metaphor,' is merely an exaggerated form of the preceding *alambhāra*. It is thus defined in the *Kuvalayanandakārikā* (1. 34):

rūpakātīśayōktiḥ syān nigīryādhyavasānataḥ,

'identification so that (the object identified) should be swallowed

¹ On the similes in the *Vāsavadattā* see also the examples collected by Krishnamachariar, *Introd.*, pp. 20-22.

up (and thus completely disappear) would be *rūpakāṭīśayōkti* ; and as an example may be cited, from the description of *Vāsavadattā* just quoted, the passage *vilōcanēṇḍivarabhramarapañk-
tibhyāṃ mukhamadanamandiratōraṇābhyāṃ rāgasāgaravēlābh-
yāṃ yāuvananartakalāsikābhyāṃ bhṛūlatābhyāṃ virāiamānāṃ*, 'adorned with delicate brows which were clusters of bees about her blue-lotus eyes ; portals of her face that formed the abode of Love ; the shores of Passion's sea ; wantoning in youthful dancing' (ed. Hall, p. 61).

The *akramāṭīśayōkti*, or 'fused hyperbole,' is closely akin to the preceding rhetorical figure, of which it is merely an intensification. It receives the following definition in the *Kuvalayā-
nandakārikā* (1. 39) :

akramāṭīśayōktiḥ syāt sahatvē hētukāryayōḥ,

'*akramāṭīśayōkti* would be in the unity of cause and effect.' Śivarāma cites but one instance of the figure in the *Vāsavadattā*, this being *samaṃ dvīṣāṃ dhanuṣāṃ ca jīvākṛṣṭiṃ yōdhāt cakruḥ*, 'the warriors drew at once the <lives (jīva)> of their foes and the <strings (jīvā)> of their bows' (ed. Hall, p. 295).

Two other forms of hyperbole are mentioned by Śivarāma as occurring in Subandhu's romance. The first of these is *bhēdakā-
tīśayōkti*, or 'hyperbole of differentiation.' It is defined as follows in the *Kuvalayānandakārikā* (1. 36) :

bhēdakāṭīśayōktis tu tasyāi "vā"nyatvavarṇanam,

'*bhēdakāṭīśayōkti* is the description of that (which is the subject under discussion) by means of differentiation,' and it is exemplified in the *Vāsavadattā* by *pṛthur api gōtrasamutsāraṇavistāri-
tabhūmaṇḍalāḥ*, 'Pṛthu develled the earth by banishing the mountains' (but Cintāmaṇi <covered the earth by sending forth his offspring>)' (ed. Hall, p. 22).

The remaining form of hyperbole in the *Vāsavadattā* is *sam-
bandhāṭīśayōkti*, or 'hyperbole of connexion,' which is thus defined in the *Kuvalayānandakārikā* (1. 37) :

sambandhāṭīśayōktiḥ syād anyōḡ yōgakalpanam,

'*sambandhāṭīśayōkti* would be the invention of connexion when

connexion is absent,' as when Subandhu describes trees as being *anūrukarakaśābhigāṭapāraṇaśavirathaturagagrāsaviṣamitapaḥllavāis*, 'with shoots made uneven by the feeding of the horses of the chariot of the sun which are obedient when lashed by the whip in the hands of Anūru' (ed. Hall, p. 120).

The *ratnāvalī*, or 'jewel necklace,' is defined as follows in the *Kuvalayānandakārikā* (1. 139):

kramikāprakṛtārthanāṃ nyāsaṃ ratnāvalīm viduḥ,

'an arrangement of objects serially irrelevant they know as *ratnāvalī*,' and is exemplified in the *Vāsavadattā* where the heroine is described as *vikacēna nētrakamalēna śanāiścarēṇa pādēna tamasā kṣīpāśēna grahamayīm iva*, 'she seemed to be made of planets: of <Venus>, for she had <wide-open> lotus eyes; of <Saturn>, for she had <slow-moving> steps; of <Rāhu>, for she had <dark> heavy hair' (ed. Hall, p. 64).

The *kāvyaṅga*, or 'poetic reason,' is thus defined by the *Sāhityadarpaṇa* (No. 710; cf. *Kāvyaṇṣa*, tr. Jhā, pp. 238-239, Benares, 1898; *Kuvalayānandakārikā*, 1. 120):

kṛtōr vākyapadārthatvē kāvyaṅgaṃ nigadyatē,

'*kāvyaṅga* is applied to the implication of a cause in a sentence or word,' and finds exemplification in the *Vāsavadattā* in the passage *khalāḥ punas tad anīṣṭam anucitam ēvā 'vadhārayanty anīṣṭōd-bhāvanarasōttaram hi khalahydayam*, 'the wicked, on the other hand, make it (thy conduct) out to be undesirable and indecorous; for the heart of the wicked man finds its highest delight centred in bringing to light what is undesirable' (ed. Hall, p. 70).

The *milita*, or 'vanished,' denotes a complete loss of distinction between two objects because of their superficial resemblance, as is expressed by the definition of the *Kuvalayānandakārikā* (1. 145; cf. *Kāvyaṇṣa*, tr. Jhā, pp. 253-254, Benares, 1898; Ruyyaka's *Alaṃkārasarvasva*, ed. Durgāprasāda and Parab, p. 167, Bombay, 1893):

militam yadi sādṛśyād bhēdā ēva na lakṣyatē,

'if, because of similarity, a distinction is not observed, it is *milita*.' As an example from Subandhu I may cite *mādhurya-*

śāityaśucitvasantāpaśāntibhiḥ payaḥ paya ivē 'ti, 'fancying that "water is as milk because of its sweetness, coolness, purity, and healing of distress"' (ed. Hall, p. 80).

The *anuprāsa*, or 'alliteration,' a rhetorical figure found with considerable frequency in Subandhu's romance, is thus defined by the *Sāhityadarpaṇa* (No. 633; cf. *Kāvya-darśa*, I. 55; *Kāvya-prakāśa*, tr. Jhā, pp. 182-184, Benares, 1898; *Kuvalayanandakārikā*, 4. 2-5):

anuprāsaḥ śabdasaṁyayaḥ vāṅmaye 'pi svarasya yat,

'*anuprāsa* (is) a similarity of sound, despite a dissimilarity of the vowel.' As an example from the *Vāsavadattā* may be cited these two adjectives descriptive of the River Rēvā: *madakalakalaham-sasārasarasitōdbhṛāntabhāḥkūṭavikaṭapucchaḥchāṭvāyādḥūtavikakakamalakhaṇḍavigalitamakaraṇdabindusandōhasurabhitasalīlayā... nṛpakūlasaṇjātānalanikunḥjapūñjītakulāyakukkuṭaghaṭāḅghakūṭkārabhāiravatīrayā*, 'whose waters were perfumed by the abundance of the drops of liquid which had fallen from the fragments of full-blown lotuses shaken by many monstrous tails of *bhāḥkūṭa*-fish that had been terrified by the notes, indistinct for passion, of geese and herons; . . . whose banks were strident with the screams of multitudes of wild cocks whose nests thronged the bowers of reeds that had sprung up near its shores' (ed. Hall, pp. 95, 98).

The *sama*, or 'equal,' is thus defined in the *Kāvya-darśa* (I. 47; cf. *Sāhityadarpaṇa*, No. 618; *Kāvya-prakāśa*, tr. Jhā, pp. 175-176, Benares, 1898):

*samaḥ bandhō'pī avīṣamaḥ tē mṛdusphuṭamādhyamāḥ
bandhā mṛdusphuṭonmītravarṇavinyāsayōnayaḥ,*

'*sama* is not uneven in collocations (of words); these collocations, smooth, rough, (and) middling, depend on the arrangement of smooth, rough, and mixed (sounds).' It is illustrated by the passage *kāmadāruṇa madāruṇanētrāsmaramayaṇi ramayantaṁ tvām adayaṇi madayaṇī param akam itāraṇi param akamitāraṇi vāñchati*, 'what gentle-eyed woman who fervently delighteth thee, that art not inflamed with passion, (but art) the essence of love, delightful, (and) a most excellent lover, desireth another

that is no lover [cruel with passion! red-eyed with lust! alas, an unlovely dame desireth thee, the essence of lovelessness, hot, pitiless, absolutely no lover, (and) bound for utmost woe!]' (ed. Hall, pp. 213-214).

The *vidhi*, or 'rule,' is defined as follows by the *Kuvalayānandakārikā* (1. 167):

siddhasyāi "va vidhānaṃ yat tad āhur vidhyalaṃkṛtim,

'what (is) a precept of a thing well established, that they call the *vidhi* adornment,' and is exemplified by *kuraṅgikē kalpaya kuraṅgaśāvakeḥbhyah śaṣpāṅkuraṃ kiśōrikē kāraya kiśōrakeḥbhyah pratyavēkṣāṃ*, 'Kuraṅgikā, prepare a blade of young grass for the antelope fauns! Kiśōrikā, have the young colts looked after!' (ed. Hall, pp. 230-231).

The *sambhāvana*, or 'supposition,' is thus defined by the *Kuvalayānandakārikā* (1. 125):

sambhāvanam yadi 'ttham syād ity ūhō 'nyasya siddhaye,

'*sambhāvana* is a conjecture for the attainment of something else with the thought, "if it were so."' It is illustrated in the *Vāsavadattā* by the passage *tvatkrte yā "nayā vedaṇā" nubhūtā sā yadi nabhaḥ patrāyate sāgarō mēlanandāyate brahmāyate lipikarō bhujagarājāyate kathakas tadā kim api katham apy anēkāir yugasahasrāir abhilikhyate kathyate vā*, 'the pain that hath been felt by this maiden for thy sake might be written or told in some wise or in some way in many thousands of ages if the sky became paper, the sea an ink-well, the scribe Brāhma, (and) the narrator the Lord of Serpents' (ed. Hall, pp. 238-239).

The *kāraṇamālā*, or 'chain of causes,' is given the following definition in the *Kuvalayānandakārikā* (1. 103; cf. *Kāvyaaprakāśa*, tr. Jhā, p. 246, Benares, 1898):

gumphaḥ kāraṇamālā syād yathāprakrāntakāraṇāḥ.

'a series (made) by causes proceeding one after the other is a *kāraṇamālā*,' and an example is seen by Śivarāma in the description of Vāsavadattā's palace as *ajūātataṭasphāṭikapāṭaṣṭukhaniṣaṇṇanidrāyamānaprāsādapārāvataḥbhīḥ*, 'with palace

doves sleeping comfortably (because) perched on slabs of crystal from shores unknown' (ed. Hall, pp. 217-218).

The *udātta*, or 'exalted,' is thus defined in the *Sāhityadarpaṇa* (No. 752; cf. *Kāvyaaprakāśa*, tr. Jhā, p. 240, Benares, 1898; *Kuvalayānandakārikā*, I. 162-163):

lōkāṭīśayasampattivarnanō "dāttam ucyatē"

yad vā "pi prastutasyā 'īgaṇi mahatāṃ caritaṃ bhavēt,

'the portrayal of extraordinary prosperity is called *udātta*, or it would even be the deeds of the great, (if they form) part of the subject in hand.' An illustration of this figure is found in another portion of the description just quoted: *karpūrapūra-viracitapulīnataṣaṇiṣṭānādinadānumīyamānarājahamśibhir*, 'with flamingoes whose noise would imply that they had settled near the sand bank formed by the stream of camphor' (ed. Hall, p. 218), only one of extreme wealth being able to possess such a river.¹

The *kāitavāpahnūtī*, or 'false concealment,' is defined by the *Kuvalayānandakārikā* (I. 28) as follows:

kāitavāpahnūtīr vyaktāu vyājyādyaīr nihnutēḥ padāih,

'*kāitavāpahnūtī* (consists) in the manifestation of concealment by words of pretext and the like,' and finds exemplification in the *Vāsavadattā* in the passage *ativāganīṣṭajaladhijalataṅkhamālām iva balākācchalād udvamanā adṛśyata jaladaḥ*, 'the cloud seemed to vomit forth, like a crane, what appeared to be a series of ocean shells that had been drunk down too hastily' (ed. Hall, pp. 283-284).

The *lōkōkti*, 'popular expression,' is thus defined by the *Kuvalayānandakārikā* (I. 156):

lōkapravādānukṛtīr lōkōktīr iti kathyatē,

'the imitation of a popular colloquialism is called *lōkōkti*,' and finds an illustration in Subandhu's romance in the exhortation *tad adhunā yadi tvam sahapāṃśukrīḍanasamaduhkhasukhō 'si*

¹ Śivarama rightly notes that this passage also contains the rhetorical figure *anumāna*, or 'inference' (cf. *Kāvyaaprakāśa*, tr. Jhā, pp. 243-244, Benares, 1898; *Kuvalayānandakārikā*, 2. 10).

tadā mām anugaccha, 'now, therefore, if thou didst share the sorrows and joys of our playing together in the dust, then follow me' (ed. Hall, p. 82).

The *svabhāvōkti*, or 'natural description,' receives the following definition in the *Kuvalayānandakārikā* (I. 160; cf. *Kāvya-prakāśa*, tr. Jhā, p. 235, Benares, 1898):

svabhāvōktiḥ svabhāvasya jātyādīsthasya varṇanam,

'*svabhāvōkti* is the description of inherent nature consisting of characteristics and the like.' As an example from the *Vāsavadattā* may be cited:

*patyō 'dañcadavāñcadañcitavapuḥ paścārdddhapūrvārdddhabhāk
stabdhōttānitapṛṣṭhaniṣṭhitamanāgbhugnāgralāṅgūlabhṛt
daṁṣṭrākōṣṭivisaṅkaṭāsyaakuharah kurvan saṭām utkaṭām
utkarṇah kurutē kramam karipatāu krūrākṛtyiḥ kēsarī,*

'lo, with his bending body bending up and bending down, now with his hind quarters and now with his fore quarters, with the tip of his tail slightly bent along his hard, arched back, with his cavernous mouth monstrous with the tips of his fangs, making his mane huge, (and) with his ears erect, the horrible lion doth make attack upon the lord of elephants' (ed. Hall, p. 103).

The *kāvyaarthāpatti*, or 'poetic inference,' is defined as follows in the *Kuvalayānandakārikā* (I. 119):

kāimutyēnā 'rthasaṁsiddhiḥ kāvyāarthāpattir iṣyatē,

'an *a fortiori* attainment of a matter is regarded as *kāvyaarthāpatti*.' It is exemplified by Subandhu in his heroine's letter to Kandarapakētu:

*pratyakṣadṛṣṭabhāvā "py asthirahṛdayā hi kāmīnī bhavati
svapnānubhūtabhāvā draḍhayati na pratyayaṁ yuvatiḥ,*

'a loving maid is of unsteady heart even when she hath seen the feelings (of her lover) with her eyes; a girl who hath learned his feelings only from a dream hath no assurance' (ed. Hall, p. 164).

Literary and Ethical Merit of the Vāsavadattā. The *Vāsavadattā* apparently being written to display its author's skill in rhetoric, rather than his inventive powers in fiction, we are

naturally led to consider what literary value we may assign to it. Here the 'personal equation' must inevitably play a part, and here the fundamental difference between Oriental and Occidental concepts must be duly recognised. In the West the subject-matter comes first in nearly every form of literary composition ; and the more tense and nervous the people, the more simple and direct is the style. In the East, on the contrary, the form is often more important than the matter, especially in periods of hyper-civilisation, such as was that during which Subandhu wrote. We must, therefore, consider the *Vāsavadattā* from the luxuriant atmosphere of the land of its author, not from the 'practical' point of view of the West. To me, at least, there is true melody in the long, rolling compounds, a sesquipedalian majesty which can never be equalled save in Sanskrit ; and the alliterations have a lulling music all their own to ears weary of the blatant discords of vaunted modern 'progress.' There is, on the other hand, a compact brevity in the paronomasias, which are, in most cases, veritable gems of terseness and twofold appropriateness, even though some are manifestly forced and are actually detrimental to the sense of the passages in which they occur. Yet in judging Subandhu for his faults, it must be remembered that he created, at least so far as we now know, a new literary *genre* in India ; and if this fact be borne in mind, his blemishes appear to be marvellously few. In estimating his literary merits special stress should be laid on his descriptions. These are, it must be confessed, cloying from their abundance. They form the preponderating part of the entire romance, and the slender framework of the story is wellnigh lost beneath them. Yet despite this tropical luxuriance, the descriptions are not without beauty and appropriateness, whether they set forth the charms of mountain, forest, and stream, or portray the rāja's valour and the loveliness of the heroine herself. The entire romance may, in a sense, be likened to India's own architecture, where the whole structure is so overlaid with minute detail that the eye forgets the outlines of the building in amazement at the delicate traceries which cover it.

Nor does it seem to me that the ethical standard of the *Vāsavadattā* can be objectionable to one of healthy mind. True, the East is not as the West; and there are personal descriptions more detailed than would be desirable in Occidental literature, together with evident approval of relations and ideals which the less sensual Western mind rightly condemns. There are passages, too, which I would gladly have omitted, had I felt that a faithful translator could do so. And yet, despite all this, I find in the romance no evidence of delight in uncleanness, such as nauseates, for example, in Petronius or in Martial. It is not pornographic; it is, at worst, unmoral, though its rigid adherence to all conventions, both in letter and, I think, in spirit, renders even unmorality almost too harsh an accusation. From an Indian point of view, unlightened by the radiance of Christianity, and the morality which it inculcates, I should not hesitate to term the *Vāsavadattā* a moral work, especially in view of the conditions of life in mediæval India. Its atmosphere, luxuriant though it be, has never seemed to me to be debasing.

It is by no means impossible that some will dissent from the views here expressed regarding the literary and moral quality of Subandhu's romance. If so, they may turn from the first Western translator of the *Vāsavadattā* to the first Western editor of the romance, Fitzedward Hall, who, in his Introduction, has unsparingly condemned the entire production both in its literary and in its ethical aspects—a precedent followed by Krishnamachariar in his sarcastic critique of the whole plot of Subandhu's work (Introd., pp. 50-66).

Outline of the Plot of the Romance. The outline of the story of the *Vāsavadattā* is as follows: A king named Cin āmaṇi had a son Kandarpakētu, who was, like his father, the embodiment of all virtues. Once upon a time toward dawn, when true dreams come, the young prince saw in his sleep a vision of a maiden of some eighteen years, whose loveliness could not be surpassed. Jealous sleep forsook Kandarpakētu, who, with his friend Makaranda, left the city in his love-longing for the unknown princess. In their wanderings the pair came to the

Vindhya mountains, and there, in the watches of the night, the sleepless prince overheard the conversation of two birds perched on a branch of the tree beneath which he lay. To the story of the husband-bird, trying to explain his late hours to his suspicious wife, Kandarpakētu listened, and was richly rewarded by what he heard. In the city of Pāṭaliputra on the Ganges, so the *maina* recounted, reigned the mighty monarch Śrīgāraśekhara, who had an only daughter named Vāsavadattā. In the spring she, too, had met her fate in a dream—a youth of matchless beauty, whose name was Kandarpakētu. The confidante of the princess at this juncture was her maid, Tamālikā, who had volunteered to seek Kandarpakētu and bear to him a missive from the princess telling of her love. The lovers were now soon united at Pāṭaliputra, where Kandarpakētu was informed that Śrīgāraśekhara, dismayed at his daughter's unwedded state, had determined to marry her the very next day to the Vidyādhara prince Puṣpakētu. Kandarpakētu and Vāsavadattā accordingly returned almost immediately, by means of a magic steed, to the Vindhya; but when the prince awoke in the morning, his beloved was no longer in the bower. Mad with sorrow, he was restrained from suicide only by a voice from heaven which promised him reunion with the princess. After many months of weary searching and waiting, he found Vāsavadattā turned to stone. His touch gave the statue life again, and she told him how, while two armies destroyed each other to gain her for their leaders, she had unwittingly intruded in the garden of a hermit, who laid upon her the curse of petrification until her lover should come. Thus, at last, the woes of the lovers were over, and returning to Kandarpakētu's capital, delight was theirs ever afterward (for other summaries see Hall, *Introd.*, pp. 29-43; Stréhlý, *Revue politique et littéraire*, 44. 305-308; Krishnama-chariār, *Introd.*, pp. 9-14; and the references given in the bibliography, below, pp. 197-199).

From this brief outline of the plot of the *Vāsavadattā* it will be seen that Subandhu alludes to several incidents widely found in literature and folk-tales, such as talking birds, magic steeds,

and transformation. To all these I have sought to give parallels, especially from modern Indian folk-tales, in footnotes to the passages in which they occur. There seems to be no parallel, however, to the story of the *Vāsavadattā* as a whole, and, as already stated (p. 2), Subandhu evidently invented the slender plot of his own romance (cf. also Hall, *Introd.*, pp. 1-6).

Sanskrit 'Estilo Culto' Previous to Subandhu, and in Later Epigraphy. This allusion to comparative literature brings us to possible quasi-parallels to the style of the *Vāsavadattā*. The commingling of prose and verse which is characteristic of the *ākhyāyikā*, *kathā*, and other forms of *gadya*, or poetical prose (cf. Regnaud, *Rhétorique sanskrite*, pp. 74-77, Paris, 1884), was by no means an innovation of Subandhu. It is found, for instance, in the *Pañcatantra* and the *Jātakas*, as well as in the *gāthās* of the *Brāhmaṇas* and the Northern Buddhists, even though these latter be more archaic than the prose in which they are set.

Obscure as is the date of the beginning of the *kāvya* style in India, a flood of light has been cast on its early history by Bühler in his 'Die indischen Inschriften und das Alter der indischen Kunstpoesie,' in *SWAW.* 122, Abhandlung 11. There he has shown that the eulogy of Vatsabhaṭṭi, preserved in an inscription in the Temple of the Sun at Maṇḍasār, and dated 473-474 A.D., contains descriptions of cities, natural phenomena, and the like, together with compound words of inordinate length, and the rhetorical devices of *anuprāsa*, *upamā*, *utprēkṣā*, *rūpaka*, and (possibly) *virōdha*, all of which even fulfil the requirements laid down, for instance, by Daṇḍin in his *Kāvyaḍarśa*. The term *kāvya* itself occurs at least as early as 375-390 A.D. in Hariṣeṇa's panegyric on Samudragupta, inscribed on a pillar at Allāhābād, which also contains long compounds and the rhetorical figures of *varṇānuprāsa*, *rūpaka*, *upamā*, and *śleṣa*. The *kāvya* style is carried back to the early second half of the second century A.D. by the Gīrnār inscription of Rudradāman, which has long compounds and numerous *anuprāsas*, together with two *upamās* and one *utprēkṣā*. It is thus clear that a fairly developed *kāvya* was known in India as early as the second century of our era, not

forgetting that the epic of the *Rāmāyaṇa* contains many approximations to the *kāvya* style (Jacobi, *Das Rāmāyaṇa*, pp. 119-126, Bonn, 1893).

In the course of time *kāvya* inscriptions became more elaborate, particularly in their use of the *ślēṣa*. Mention can here be made only of the *ślēṣas* and *virōdhas* in the Valabhi grant of Dhruva-sēna III, dated in 653-654 A.D. (Hultsch, *EI.* 1. 85-92); the Balōda plates of Tivaradēva, of the middle of the eighth century (Hultsch, *ib.* 7. 102-107); a grant of Indrarāja III, dated in 915 A.D. (Bhandarkar, *ib.* 9. 24-41); the Cambay plates of Gōvinda IV, dated in 929-930 A.D. (Bhandarkar, *ib.* 7. 26-47); and the Dēvulapalli plates of Immaḍi Nṣimha, dated in 1504 (Ramayya, *ib.* 7. 74-85); though allusion should also be made to the general style of such an inscription as the Kaḍaba plates of Gōvinda III, dated in 812-813 A.D. (Lüders, *EI.* 4. 332-349). In the inscriptions of the Vāillabhaṭṭasvāmin temple at Gwāliar, dated in 874-875 A.D. (Hultsch, *EI.* 1. 154-162), which abound in *virōdhas*, Kielhorn (*apud* Hultsch, *EI.* 1. 157, note 23) has already called attention to a possible reminiscence of the *dhanadēnā 'pi pracētasā*, 'which is <Kubēra>, yet <Varuṇa>, for it is <generous> and <wise>,' of the *Vāsavadattā* (ed. Hall, p. 111) in the *dhanadō 'pi na pramattō*, 'he was <Kubēra>, but not <Varuṇa>, for he was <generous> and not <inattentive>' (line 6). Kielhorn, moreover, in his edition and translation of the Rādhānpur plates of Gōvinda III, dated in 807-808 A.D. (*EI.* 6. 239-251), expressly declares (p. 240) that 'an examination of the language and general style of most of these verses can leave no doubt that their author or authors are greatly indebted for their expressions and poetical devices to such works as Subandhu's *Vāsavadattā* and Bāṇa's *Kādambarī* and *Harṣacarita*.' There is no need here to repeat the parallels which Kielhorn has drawn between the inscription in question and the romances of Subandhu and Bāṇa (*EI.* 6. 247-250), nor is it necessary to make more than a passing allusion to the fact that a close examination of Indian epigraphy would probably reveal many more parallels to the *Vāsavadattā* and other productions of the same *genre*. It would by no means

follow, however, that such resemblances necessarily imply borrowing from the romances of Subandhu and Bāṇa, for the same research would, in all probability, show an equal, or even greater, affinity with *kāvya* literature in general. The *kāvya* of the inscriptions must, therefore, be regarded as an integral part of the vast mass of artificial Sanskrit literature, its development being attained by a process of natural growth.

The Commingling of Prose and Verse and Paronomasia Outside the Vāsavadattā. Outside of India the commingling of prose and poetry in the same composition is found in the Chinese romance *P'ing Shan Ling Yen* (tr. Julien, *P'ing-Chan-Ling-Yen, Les Deux Jeunes Filles lettrées*, 2 vols., Paris, 1860); in Sa'dī's *Gulistān*; in *The Thousand Nights and One Night*; in the Old Picard *Aucassin et Nicolette*; in Norse Sagas and in Middle Irish tales and histories (cf. Windisch, *Irische Texte*, 3. 447-449, Leipzig, 1891-1897); and in Boccaccio's *L'Ameto*; as well as in the *Satura Menippeæ* of Varro; Petronius; the author of the *Historia Apollonii regis Tyri*; and among Basutos and Eskimos (cf. MacCulloch, *Childhood of Fiction*, London, 1905, pp. 480-481; Teuffel-Schwabe, *Geschichte der römischen Literatur*, 5 ed., pp. 43-44, Leipzig, 1890). In like manner, the elaborate paronomasias which are so essentially a part of the style of the *Vāsavadattā*, and which later led to such productions as Kavirāja's *Rāghavapāṇḍavīya*, which in identical words celebrates the deeds of the Raghu princes by one reading and those of the Pāṇḍava heroes by the other reading, or Rāmacandra's *Rasikarāñjana* (ed. and tr. Schmidt, Stuttgart, 1896), which may be read as a laudation either of asceticism or of eroticism, were in vogue, as we have seen, long before the time of Subandhu.¹ They also occur in the Chinese romance *Gh'in P'ing Mei* (cf. Giles, *History of Chinese Literature*, p. 309, London, 1901) and in the writings of Lyly.

¹ To this list Krishnamachariar (Introd., p. 18) adds Dhananjaya's *Dvīsandhāna-kāvya* (ed. Bombay, 1895 = *Kāvyamālā*, No. 49) and the *Rāghavayādavapāṇḍavīya*, or *Kaṭhāstrayavyākhyāna*, of Cidambara and his son Anantanārāyaṇa, which gives the substance of the *Rāmāyaṇa*, *Mahābhārata*, and *Bhāgavatapurāṇa*. Another literary curiosity of this general type is the elegy of Leon of Modena on his teacher, Moses Bassola, which may be read either in Hebrew or in Italian (cf. *Jewish Encyclopedia*, 2. 576, New York, 1902).

Subandhu and Lyly. It is Lyly, indeed, with whom Subandhu may perhaps best be compared for a general parallel with the style and spirit of the *Vāsavadattā*. Neither the *Euphues* nor Subandhu's romance is concerned so much with the matter as with the form, although the English author manifests a didactic purpose which finds no counterpart in the Sanskrit writer. Like the *Vāsavadattā*, the *Euphues* and its continuation contain episodes, or stories within stories, as the tale of Callimachus (Lyly, ed. Arbor, pp. 227-245, Birmingham, 1868), which itself contains the story of Cassander the hermit (pp. 235-239), thus paralleling the arrangement not only of the *Vāsavadattā* and the *Kādambarī*, but also of the *Pañcatantra*, *Śukasaptati*, *Vetālapañcaviṃśati*, *The Thousand Nights and One Night*, *Decameron*, and other similar works.¹ Lyly's romance is curiously like Subandhu's in yet other respects. Here I may note particularly from his *Euphues* the use of paronomasia, alliteration, antithesis (corresponding respectively to Subandhu's employment of *śleṣa*, *anuprāsa*, and *virōdha*), and learned allusions. From the mass of possible citations under each category I quote but two of each. (1) Paronomasia: 'and though they be commonly in a great cholar that receiue the mate, yet would I willingly take euery minute tenne mates to enioy Liuia for my louing mate' (Lyly, ed. Arbor, p. 66, Birmingham, 1868); 'did not Iupiters egge bring forth as well Helen a light huswife in earth, as Castor a light Starre in heauen?' (p. 208).² (2) Alliteration: 'these subtill shifts, these painted practises (if I wer to be wonne) would soone weane me from the teate of Vesta to the toyes of Venus' (p. 76); 'I am Philautus no Italian lady, who commonly are wooed with leasings, and won with lust, entangled with deceit, and enioyed with delight, caught with sinne, and cast off with shame' (p. 360). (3) Antithesis: 'how curious were we to please our Lady, how carelesse to displease our Lorde? Howe devout in seruing our Goddesse, how desperate in forget-

¹ For a charming modern imitation see Bain, *Digbt of the Moon* (London, 1899).

² It is well known that paronomasia occurs not infrequently in Shakespeare (e.g. *Julius Caesar*, 1. 2. 155; *Merchant of Venice*, 4. 1. 123; *Taming of the Shrew*, 2. 1. 190; *Richard II*, 2. 1. 74); and it seems to have been a favourite device of Ben Jonson (e.g. *Mermaid* ed., 1. 15-16, 20, 68, 106, 344; 2. 91; 3. 178, 402, London, n. d.).

ting our God'? (p. 106); 'thou weepest for the death of thy daughter, and I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitterness in the death of the deceased. But shee was amiable, but yet sinful, but she was young and might haue liued, but she was mortall and must haue dyed. I but hir youth made thee often merry, I but thine age shold once make thee wise. I but hir greene yeares wer unfit for death, I but thy hoary haire should dispyse life' (pp. 182-183). (4) Learned allusions: 'the filthy Sow when she is sicke, eateth the Sea-Crab, and is immediatly recured: the Torteyse hauing tasted the Viper, sucketh Origanum and is quickly reuiued: the Beare ready to pine licketh vp the Ants, and is recouered: the Dog hauing surfetted to procure his vomitte, eateth grasse and findeth remedy: the Hart beeing perced with the dart, runneth out of hand to the hearb Dictanum, and is healed. . . . Ah well I perceiue that Loue is not unlyke the Figge tree, whose fruite is sweete, whose roote is more bitter then the clawe of a Bitter: or lyke the Apple in Persia, whose blossome sauoreth lyke Honny, whose budde is more sower then Gall' (p. 61); 'Loue knoweth no laws: Did not Iupiter transforme himselfe into the shape of Amphitrio to embrace Alcmaena? Into the forme of a Swan to enioy Læda: Into a Bull to beguile Iò: Into a showre of golde to winne Danae: Did not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floud, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepheard, into a Birde, into a Lyon: for the desire he had to heale his disease'? (p. 93).

Parallels such as these might be multiplied indefinitely, not only between the *Vāsavadattā* and the *Euphues*, but between Subandhu's romance and many other productions both of the East and of the West.¹ Here, however, it must suffice to note that Dunlop, in his *History of Prose Fiction* (ed. Wilson, London, 1896), records the following incidents and *motifs* which may now

¹ For parallels in the *Vāsavadattā* and Bāṇa's romances with *The Thousand Nights and One Night* see Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM.* 18. 39-48.

be compared with those in the *Vāsavadattā*: story within story (1. 30, 37; 2. 389, 405, 409, 416, 436, 438); love from a dream (1. 253, 258-259, 380); magic steeds (1. 339, 342, 375); love letters (2. 382-383; cf. Schlegel, 'Feuilles d'arbre comme lettres d'amour,' in *Mélanges Charles de Harlez*, pp. 271-274, Leiden, 1896); and birds playing a part in *affaires de cœur* (2. 482). It should also be observed that Dunlop repeatedly alludes to Indian parallels with Occidental literature (1. 12, 64-65, 74, 76, 109-110, 210, 306, 318, 413, 459-461; 2. 8, 30, 49, 53-54, 81, 87-88, 90, 118-120, 127-128, 272, 509, 558-559), although the most of these refer to the novel, or 'short story,' and not to the romance.

The Sanskrit Romance Compared with the Greek. The sole national romance literature of the West which has been regarded as connected with that of India is the Greek. The view has been advanced by Peterson (*Kādambārī*, 2 ed., Introd., pp. 101-104, Bombay, 1889, where several parallels are adduced between the *Kādambārī* and Achilles Tatios), Weber (*Sitzungsberichte der Berliner Akademie, phil.-hist. Klasse*, 37. 917), and Goblet d'Alviella (*Ce que l'Inde doit à la Grèce*, p. 136, Paris, 1897) that the Indian romance was a direct importation from Greece. This hypothesis, however, is rejected by Lévi (*Quid de Græcis veterum Indorum monumenta tradiderint*, p. 60, Paris, 1890) with what seems to me to be perfect justice. It is, of course, true that many parallels of incident and even of literary device exist between the Sanskrit and the Greek romance. Among parallels of incident I may note the following, restricting the list to similarities between the Greek romances and the *Vāsavadattā*: falling in love from a dream (story of Zariadres and Odatis as recorded by Athenaios, *Deipnosophistai*, 13. 35; this story is clearly of Eastern origin; cf. Rohde, *Griechischer Roman*, 2 ed., pp. 47-54, Leipzig, 1900, where the parallel with the *Vāsavadattā* is expressly noted; for dreams in general in the Greek romances see Rohde, *op. cit.* pp. 508, 524, 531-533, 547, 561, 566); *svayamvara*, or 'self-choice' of a husband (also in the story of Zariadres and Odatis; cf. Rohde, *op. cit.* p. 52); letters between lovers (Achilles Tatios, *Tὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα*, 5. 18, 20; Niketas Eugenianos,

Τὰ κατὰ Δρόσιλλαν καὶ Χαρικλέα, 2. 169-179, 202-223, 240-277, 284-314; 5. 199-247; Eustathios, Τὸ καθ' Ὑσμίων καὶ Ὑσμινίαν ὁρᾶμα, 9. 8; 10. 2; cf. Rohde, *op. cit.* pp. 513, 566); fainting (Chariton, Τὰ περὶ Χαιρέαν καὶ Καλλιρρόην, 1. 4; 2. 7; 3. 6; 4. 5; 8. 1; cf. Rohde, *op. cit.* p. 172, where the parallel with the *Vāsavadattā* is noted); long-winded lamentations (Niketas Eugenianos, 1. 226-257, 289-352; 2. 8-23; 4. 110-150; 5. 131-168, 183-193; 6. 34-94, 204-234, 306-327; 8. 84-130, 196-238; 9. 37-107; cf. Rohde, *op. cit.* p. 566); and threatened suicide (Chariton, 1. 5; 5. 10; 6. 2; 7. 1; 8. 8; cf. Rohde, *op. cit.* p. 527). The following parallels of literary device, similarly restricted, may also be noted: stories within stories and episodes (the adventures of Derkullis and the sub-episode of Astraios in the lost Τὰ ὑπὲρ Θάλην ἀπιστά; the story of Aigialeus in Xenophon Ephesaios, Τὰ κατὰ Ἀσθεῖαν καὶ Ἀβροκόμην Ἐφεσιακά, 5. 1; and the stories of Knemon in Heliodoros's Ἀλθιοπικά, 1. 9-14; 2. 8-10; and of Kalasiris, *ib.* 2. 24-5. 1; 5. 17-33; with the sub-episode of Charikles, *ib.* 2. 29-33); descriptions of nature (Niketas Eugenianos, 1. 77-115; Achilles Tatios, 1. 15; Longos, Ποιμενικά τὰ κατὰ Δάφνην καὶ Χλόην, 4. 2-3); detailed personal descriptions (Achilles Tatios, 1. 1; Niketas Eugenianos, 1. 120-158; cf. Rohde, *op. cit.* pp. 160-166); learned allusions and citations of precedents (Longos, 1. 16; 4. 17; Achilles Tatios, 1. 8; 2. 36-37); and alliteration, *parisoi*, *homoioteleuta*, and similar figures of rhetoric which correspond in a sense to the Sanskrit *anuprāsa* (Achilles Tatios, 1. 1-2; 2. 7; 3. 2, 7; 4. 4; 5. 1, 21; Longos, preface; 1. 18, 30; 2. 35; 3. 3, 24, 33, 34; 4. 18; Eustathios, 1. 4; 2. 13; 4. 1, 3, 12, 21; 5. 11; 7. 13; cf. Rohde, *op. cit.* pp. 552-553, 561), although they often form rhymes (Achilles Tatios, 1. 1, 11; Longos, preface; 2. 26; 3. 13, 23; 4. 17, 28; Eustathios, 1. 9) and strained compounds (Niketas Eugenianos, 1. 133; 2. 143; 3. 121; 5. 341; 7. 48; cf. Rohde, *op. cit.* p. 567).

Yet all these parallels, and many more which might be cited, seem to me to prove nothing. In the first place, a large number of them can be considered parallels only by straining the sense of the term; and in the second place, they are obviously the out-

working of independent, though partially similar, processes in the development of Greek and Sanskrit literature respectively, and should be interpreted accordingly. But even were an essential resemblance granted, it would still be difficult, I think, to prove the dependence of the Sanskrit romance on the Greek, the latter being, of course, the earlier. The romances of the two peoples are totally different both in plan and in spirit, as even a cursory reading will show. The least part of the Sanskrit romance is the thread of the story or the adventures of its characters; all the stress is laid on rhetorical embellishment, minute description of nature, detailed characterisation of exploits and of mental, moral, and physical qualities. In the Greek romance, on the other hand, as in Latin (if we may judge from the *Satiræ* of Petronius), the story is everything. The reader is hurried from adventure to adventure, the wilder and more improbable the better; fine writing is practically disregarded; description and appreciation of nature are, to all intents and purposes, non-existent. The only Greek romance, it seems to me, that can, by the utmost stretch of imagination, be compared even superficially with the works of Subandhu and Bāṇa is the *Ποιμενικά* of Longos; but even there the sole real similarity is a longing for nature rather than for feverish adventure, a longing which may be traced back to Theokritos, Bion, and Moschos on the one hand, and to Bhartṛhari and his congeners on the other. Even the *Daśakumāracarita*, which, as a picaresque romance, one might be tempted to compare with the works of Achilles Tatios, Heliodoros, and Chariton, has a totally different plan from any Greek romance, tracing its 'box arrangement' of stories to the peculiarly Indian scheme which may be seen, for instance, in the *Pañcatantra*, the *Kathāsaritsāgara*, or the *Jātakas*, and which was later carried to Persia, where it was incorporated in *The Thousand Nights and One Night*, ultimately appearing in the Occident in the *Decameron* of Boccaccio.¹ The adventures narrated in Daṇḍin's romance of

¹ For the 'box arrangement' in Egyptian see *King Khufui and the Magicians* (about 3000 B.C.; tr. Maspero, *Contes populaires de l'Égypte ancienne*, 3 ed., pp. 33-42, Paris, 1906); and in Japanese cf. Bakin's *Shickijō no Kwa* (1810 A.D.; Aston *History of Japanese Literature*, pp. 359-360, London, 1901).

roguery, moreover, bear no resemblance, either in plot or in episode, to the amorphisms of Eustathios and his fellows. To sum up, the spirit of the Sanskrit and of the Greek romancers is as divergent as the audiences of scholars on the one hand, and of weaklings on the other, for whom they wrote; nor can any real affinity, much less any direct connexion, be traced between the romances of India and of Greece.

The Double Recension of the Vāsavadattā. Like the *Mahābhārata* and the *Rāmāyaṇa*, the *Vāsavadattā* appears to be preserved in two distinct recensions, which I would tentatively call 'northern' and 'southern.' The first of these is represented by the text of Hall (Calcutta, 1859) and the second by the Madras edition of 1862, reprinted as an appendix to the present volume, as well as by Krishnamachariar's text (Srirangam, 1906-1908). The 'southern' text, to which Hall's manuscript D seems also to belong, differs from the 'northern' chiefly in showing a large number of interpolations, particularly *ślēṣas*, *virōdhās*, and other forms of similes appended to the series given by the 'northern' text. The spirit, however, of the 'southern' recension is identical with that of the 'northern.' There is, indeed, one omission of a complimentary allusion to the Buddhists (ed. Hall, p. 235) and of one derogatory reference to the Jains (ed. Hall, p. 297; cf. above, p. 7), but the retention of all other depreciatory mentions of both sects shows that the 'southern' redactor was not led to modify his text by any circumstances surrounding him; nor is there any added allusion in the 'southern' text which seems to be specifically South Indian. It may be regarded as practically certain that the 'northern' text represents Subandhu's original composition more closely than does the 'southern' recension, not only in view of the fact that the author of the romance was, in all probability, a native of northern India, where he almost indubitably wrote (cf. above, pp. 12-13), but also in consideration of the familiar principles of textual criticism that the shorter text is, other things being equal, to be preferred to the longer, and that the more difficult reading is to be preferred to the easier, since the 'southern' recension evidently seeks, by

substitution or omission, to avoid many difficulties of word, phrase, or allusion which the 'northern' text boldly retains.

Manuscripts and Editions of the Romance. For the manuscripts of the *Vāsavadattā* and its commentators reference may be made to the catalogues of Sanskrit manuscripts enumerated by Aufrecht (*Catalogus Catalogorum*, 1. 566, 726; 2. 133-134, 224; 3. 120, Leipzig, 1891-1903). The principal commentators on the *Vāsavadattā* have been discussed by Hall (Introd., pp. 44-48), and I myself have written on 'Śivarāma's Commentary on the *Vāsavadattā*' (in *JAOS.* 24. 57-63), so that the problems there treated need not be repeated in this place.

Although the editions of Subandhu's romance will be duly listed in the bibliography (see below, pp. 197-198), a more detailed discussion seems appropriate here. These editions are seven in number. The first and best-known, which represents the 'northern' recension, is that of Fitzedward Hall (Calcutta, 1859), based on eight manuscripts and accompanied by the gloss of Śivarāma Tripāthin, who flourished early in the eighteenth century. The introduction to this edition has become a classic among Sanskritists, and the learning which it evinces on every page renders it amply deserving of this honour. Hall's text, however, represents a form really older than any of his manuscripts, being that of Śivarāma, in whose favour the editor repeatedly discarded the united authority of all his manuscripts, a method of textual criticism which may perhaps be considered open to objection. The text of Hall has been reprinted *verbatim* by Jivānanda Vidyāsāgara (Calcutta, 1874; 3d ed., 1907). The remaining five editions belong to the 'southern' recension. Of these the earliest is one in Telugu script (Madras, 1861), which was reprinted, with a correction of misprints, in Telugu (Madras, 1862) and Grantha script (Madras, 1907). The second of these, duly collated with the India Office copies of the other two, which Mr. F. W. Thomas, librarian of the India Office, London, most kindly placed at my disposal, is transcribed below (pp. 145-195). The text of this 'southern' recension is evidently later than the 'northern', since it abounds in interpolations, especially in the lengthened *ślokas* and

virōdhas. The three editions under consideration contain the same commentary, which has appeared to me to be negligible, and which, according to Mr. J. K. Balasubrahmanyam, the publisher of the Srirangam text (Pref. p. 1) to be mentioned below, 'is traditionally attributed to one Tippa Bhupala, but nothing is certain about it. For instance, just as we were completing this book we got a palm-leaf manuscript of this work containing a commentary said to be by one Ramanatha. On closer examination it turned out to be neither more nor less than the commentary given in the Grantha and Telugu editions.' The same general recension, though with a number of interesting variations, is represented by the edition published at Srirangam in 1906-1908, on the basis of several old palm-leaf manuscripts. It also contains an admirably full, careful, and suggestive modern Sanskrit commentary and an equally noteworthy Sanskrit introduction by the editor, R. V. Krishnamachariar, of which I have most helpfully availed myself. I distinctly consider Hall's and this as the best editions of the *Vāsavadattā* that have yet appeared. The Telugu text is also represented, more closely, by T. V. Srinivasachariar's edition (Trichinopoly, 1906), which, I regret to say, seems to me to offer scope for some improvement. All the divergencies of the Madras, Srirangam, and Trichinopoly editions from the text of Hall will be found duly recorded in the footnotes to the present translation, while the variations of the 'southern' from the 'northern' recension will be indicated by parentheses in the appended transliteration, the portions of the 'northern' text omitted by the 'southern' being there supplied in square brackets. It will be clear that a critical text of the *Vāsavadattā*, which shall take into account all accessible manuscripts, commentaries, and editions, is still a *desideratum*.

The Remaining Sanskrit Prose Romances. Except for a digression on the relation sometimes held to exist between the Sanskrit and the Greek romance (see above, pp. 35-38), this Introduction to the *Vāsavadattā* has thus far purposely been restricted to Subandhu and his work, especially as Meyer (*Daṇḍin's Daṣakumāracaritam, die Abenteuer der zehn Prinzen*,

pp. 1-139, Leipzig, 1902) and Collins (*The Geographical Data of the Raghuvamśa and the Daśakumāracarita considered more especially in their Bearing upon the Date of these Works*, Leipzig, 1907) have devoted admirable studies to Daṇḍin, while Peterson (*Kādambarī*, 2 ed., Introd., Bombay, 1889) has done a similar service for Bāṇa. Moreover, the *Daśakumāracarita*, *Harṣacarita*, and *Kādambarī* are all readily accessible, not only in numerous editions, which need not be enumerated here, but also in excellent translations (the *Daśakumāracarita* by Meyer, *op. cit.*, and by Haberlandt, Munich, 1903; the *Harṣacarita* by Cowell and Thomas, London, 1897; and the *Kādambarī* by Ridding, London, 1896). It may not be amiss, however, to add a brief outline of such other Sanskrit romances as have thus far been analysed, though it must be borne in mind that further investigations and additional and fuller catalogues of Sanskrit manuscripts will, in all probability, add to the sum of *ākhyāna* literature.¹ Omitting *campūs* on Rāma, Kṛṣṇa, Aniruddha, and Nala, as well as *rifacimenti* of the *Mahābhārata* and *Rāmāyaṇa*, and pseudo-histories of Śālivāhana and Mayūravarmaṇ, attention may here be called to two late Sanskrit romances. The first of these is the *Yaśastilaka* of Sōmadēva, who completed his romance in 959 A.D. The work has been analysed in detail by Peterson (*Second Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle*, pp. 33-49, Bombay, 1884) and has been edited by Śivadatta and Parab (*Kāvya-mālā*, No. 70, 2 parts, Bombay, 1901-1903). It is a religious romance, treating of the conversion of Māridatta, king of Rājapura, from Brāhmanism to Jainism through the agency of his twin nephew and niece, whom he was about to offer in sacrifice, not knowing who they were, and through the arguments of the Jain sage Sudatta. The familiar device of the story within a story, whereby Māridatta's nephew

¹ Krishnamachariar (Introd., pp. 1-2) notes the paucity of works of this type, but he enumerates the following which would otherwise have escaped my notice: Dhana-pāla's *Tyāgavijayī* (ed. Bombay, 1903 = *Kāvya-mālā*, No. 85), the Jain romance *Gadyacintāmaṇi* (variously ascribed to Vāḍibhaṣaṁha, Pradīpaṣaṁha, and Siṁhastrī), Abhinavabhaṭṭabāṇa's *Vīrandrāyaṇa* and Haricandra's *Jīvanāṁkaracampūs*, the fragmentary *Śrīkṛṣṇacarita* of Agastyakavi, the lost *Trīllokyaśāndarī* of Rudra, and the lost *Taraṅguravāṇī*. He also attempts to account for this scantiness (pp. 2-8).

tells his uncle all his history, and a series of reincarnations, as in the *Daśakumāracarita* and *Kādambarī*,¹ are both found in Sōmadēva's romance, while learned precedents and, what is still more remarkable, explicit quotations from other poets, including Bāṇa, abound. Altogether, it is clear from Peterson's admirable analysis that the *Yasastilaka* richly deserves translation, both as belonging to a category of Sanskrit literature of which too few specimens are extant, and as a valuable source for additional knowledge of the tenets of the Jains.

The second romance which should be noted in this connexion is Bāṇeśvara Vidyālaṅkāra Bhaṭṭācārya's *Citracampū*, written in 1744 A.D. in honour of Citrasēna, king of Vardhamāna, and briefly analysed by Eggeling (*Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, 7. 1543-1545, London, 1904). This novel is characterised especially by a long dream, and by an unmistakable inculcation of Vaiṣṇavite Vēdāntism; otherwise it offers but little of interest.

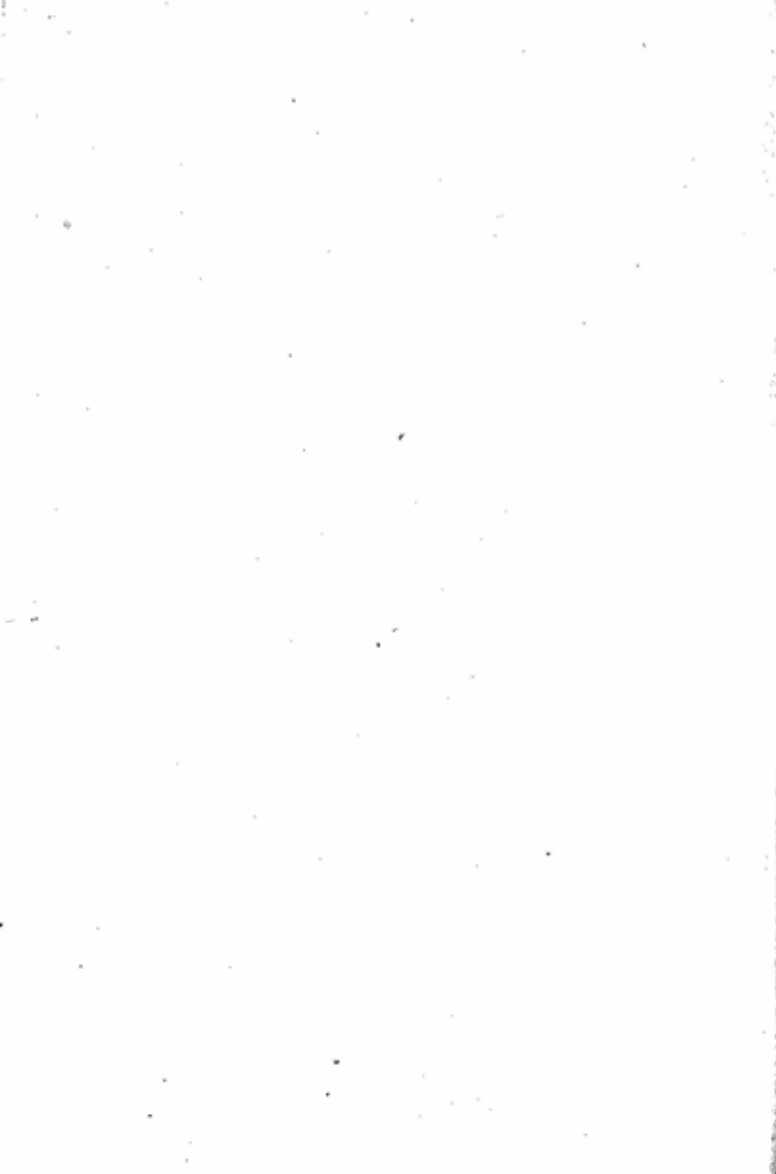
¹ See 'Reincarnation as a Novelistic Device', in *WZKM.* 18. 54-58. For reincarnation in a modern Western novel see Margaret Potter's *Flame-Gatherers* (London, 1904), and Bain's *Descent of the Sun* (London, 1903). The earliest example known is the Egyptian *Tale of the Two Brothers*, written in the nineteenth dynasty (1375-1202 B.C.; tr. Maspero, *Contes populaires de l'Égypte ancienne*, 3 ed., pp. 3-20, Paris, 1906).

[Dr. Ogden draws my attention to a reference to Subandhu in an anthology of a certain Lakṣmaṇa, described by Peterson (*Third Report of Operations in Search of Sanskrit Manuscripts in the Bombay Circle*, p. 35, Bombay, 1887) under the title of *Sūktāvali*. The stanza, whose date is thus far unknown, is as follows (Peterson, *op. cit.*, Appendix, p. 55):

jīyād gadyasudhādhunyāḥ
 subandhuḥ prabhavācalāḥ
 yad bhaṅgālīḥsam āsādyā
 bhaṅgaḥ kavibhir āśritaḥ,

'may Subandhu, in strength immovable, prevail over the nectarous stream of prose, for since he gained combination after the breaking (of words into their component parts), the breaking (of words into their component parts) has been employed by poets.']

VĀSAVADATTĀ OF SUBANDHU



- [2] Victorious is divine Sarasvatī,
 Who aideth bards of keen and nimble wit
 To see the world, as 'twere a jujube-fruit,
 Lying within the hollow of their hands.
 Victorious, too, is Hari, resting now,
 The while he smileth on the shepherd lads
 Whose upraised arms bend¹ 'neath the awful weight
 Of their vast burden; yet cry unto him:
 'Ah, weary art thou, let the mountain be;
 We will sustain it, Kṛṣṇa, lord of all'!
- [3] May he² whose waist is girded keep you safe,
 Yea, he whose serried furrows brightly shine;
 E'en while the zone he hath too tightly drawn
 Doth work distraction by its beauteousness.³
- [4] Victorious is the god⁴ whose crescent gleams
 Like to a silvern pearl by Umā set⁵
 Upon his brow, when from his blazing eye
 She gathereth the black collyrium.
- [5] How blessed are those souls beneficent
 Who work the weal of others, for to them
 The moon that openeth the lotus-buds
 Doth give a twofold meed of radiance⁶!
- [6] The wise say sooth: 'More loathsome than a snake
 Is he whose soul is filled with wickedness':
 The serpent chateth the ichneumon tribe,
 But leaves his brethren safe; while knavish folk
 With venom'd tongues <destroy their nearest kin>.⁷

¹ Tel. ed. and Srirangam text, 'arms bent in vain.'

² Kṛṣṇa.

³ Tel. ed. interchanges this stanza with the one following.

⁴ Śiva. ⁵ Srirangam text, against the metre, adds 'upon his head.'

⁶ Translated in Böhtlingk, *Indische Sprüche*, 2 ed., No. 4552, St. Petersburg, 1870-1873.

⁷ Böhtlingk, *op. cit.* No. 6214. The stanza is still popular in Mithila (see Grierson,

- [7] In evil only are the wicked wise;
Like as the owl is blind, save in the dark.¹

There is but one eclipse—foul calumny;
Only the clouds that hide the moon are black.²

- [8] And when with sooty and polluting touch
The man of evil fain would smirch the good,
He doth increase the radiance of the just;
E'en as the ashes in the grinder's hand
Do but enhance the lustrous mirror's sheen.³

Yet <drought doth rule> o'er all, the <cranes sport not>
Nor doth the <heron seek the azure vault>,
For lo, the lake hath left this mortal world;
All <joy is fled>, and <strange kings now bear rule>,
Wasting the earth with <fratricidal> strife,
For Vikramāditya hath passed away.⁴

- [11] The words of goodly bards rejoice thine ears,
E'en when thou knowest not their wondrous skill;
For in a jasmine wreath thine eyes delight,
Though to thy senses come no perfumes sweet.⁵

The noble gain true knowledge of themselves
By observation of their fellow men;
As on the mirror's polished surface falls
The vision of the soul's own magnitude.⁶

Curiosities of Indian Literature, pp. 8-9, Bankipore, 1895, who says: 'Here *naku-ladeti* is a threefold pun. It means either "hating the ichneumon," or "not hating his own race," or "not hating the members of the family of the man he has bitten".' My attention was kindly called to this reference by Professor Zacharise (card of May 2, 1907), and Dr. Grierson very courteously loaned me his personal copy of the little book. It should be noted that the modern proverb reads *mṛṣā na* instead of *na mṛṣā*.

¹ Böhlingk, *Indische Sprüche*, 2 ed., No. 142, St. Petersburg, 1870-1873.

² Böhlingk, *op. cit.* No. 6126; Tel. ed. and Srirangam text interchange this stanza with the one following.

³ Böhlingk, *op. cit.* No. 7376.

⁴ For the valuelessness of this stanza as a source to determine the date of the *Vāsavadattā* see Introduction, pp. 8-11.

⁵ Böhlingk, *op. cit.* No. 680.

⁶ Böhlingk, *op. cit.* No. 2148.

- [9] Through great Sarasvatī this book was writ
By Sujana's one brother, whom mankind
Doth call Subandhu, skilled full dextrously
To interweave in every word a pun.¹

[10] There was a king named Cintāmaṇi, whose like had never existed,² whose nail-jewelled feet were unscarred, though rubbed by the edge of a touchstone which was the series of the beautiful crest-gems of the circle of all the princes of the earth.

[11] He caused astonishment by <gifts of gold, food, raiment, and estates> as Nṛsiṃha caused astonishment by <rending the body of Hiraṇyakaśipu>³; he gave joy to the <divinities by his goods> as Kṛṣṇa gave joy to <Vasudēva>; [12] he <conquered with ease> the circle of the earth as Nārāyaṇa <upheld> the circle of the world by his <boar's form>; he produced <glorious and blissful> prosperity as Kāṁsa's foe produced prosperity for <Yasōdā and Nanda>; he made <poetry honoured> as Ānaka-
dundubhi made <Kāvya afraid>⁴; [13] he had his lotus⁵ feet embellished by the rays⁶ of the crest-jewels of <many serpents> as Sāgaraśāyī had his lotus⁵ feet embellished by the rays⁶ of the crest-jewel of the <cosmic serpent>; he protected <unceasingly> as Varuṇa protected the <western regions>; he adorned <petitions with gifts> as Agastya adorned the <southern districts>; he was the lord of a hundred <armies> and <habitually levied just taxes> as the ocean is the lord of a hundred <ivers> and is the <habitat of fish>; [14] he was followed by a <great army> and repulsed <obstacles> as Hara is followed by <Mahāśēna> and repulses <Māra>; he was the home of the <wise> and the dwelling-place of the <acts of all men> as Mēru is the home of the <gods> and the dwelling-place of <Viśvakarman>; he <rejoiced in generosity at festal times> and removed sorrow by his <beauty> as the sun <does not the night> and removes the sorrow of <Chāyā>; he

¹ Omitted by Tel. ed. and Srirangam text. Cf. Introduction, p. 13.

² Tel. ed., 'of no mean nature.' For a somewhat similar description of a king see—*Vāmanaśāstrī*, pp. 7-14, Bombay ed., 1890 (tr. Riddling, pp. 3-6, London, 1896).

³ Cf. *Vijayapurdā*, I. 17-20.

⁴ Cf. *Harivaṁśa*, 59.

⁵ Tel. ed. and Srirangam text omit 'lotus.'

⁶ Tel. ed., 'series.'

gave (unimpeded) prosperity and afforded delight in «intercourse» as the God of the Flowery Banner¹ gave prosperity to «Ani-ruddha» and afforded delight to «Rati».

[15] Though a «demigod», he was a «god», for he was a «benevolent» «receptacle of wisdom»; though a «Dhṛtarāṣṭra», he was a «friend of Bhīma», for he was a «ruler of a kingdom» «who loved virtue»; though «come to earth», he took refuge² in the «courts of the gods», for he was «filled with patience» and took refuge² in «good government»; [16] though a «great reed» by nature, he was «smooth» within, for his was the nature of «Arjuna», «upright» within; [17] though born of a «buffalo», he was «begotten by a bull», for he was born of a «queen» and was a «producer of government»; though no «central gem of a necklace», he was the «midmost jewel of a throat-band», for he was a «fearless», «mighty leader».

While he ruled the earth, «quibblings»³ and fallacies were practised only in arguments⁴ (for there was no need of «habitually checking deceit»⁵); [18] there was «infidelity» only among materialists (for there was no «poverty»); there was employment of a «spur» only in executing commands⁶ (for there was no employment of «petty enemies»); there was «picking» [19] only on lutes (for there was no «back-biting»); there was association with «threshing-floors» only in the case of rice (for there was no association with «evil men»); there was capture of «snakes» only among serpent-charmers (for there was no need to capture «liars»); «imposts» were cut only in the receipt of taxes (for there was no amputation of «hands»⁷); «roots» were plucked out only in the case of «wormwood-trees» (for «ascetics» did not pluck out their «eyes»); [20] only lotuses opposed the «moon» (for there was no opposition to «Brāhmans»⁸); «ruler of the world»⁹ was applied only to the elephant of the north⁹ (but not to any man

¹ Kāma.

² Srirangam text, 'he was the refuge of.'

³ Srirangam text adds 'futile answers.'

⁴ Tel. ed., 'only in Nyāya textbooks.'

⁵ Srirangam text adds 'and castes.'

⁶ Tel. ed. and Srirangam text, 'only in yōga-exercises.'

⁷ Tel. ed. and Srirangam text, 'there was hand-cutting only in blossoms.'

⁸ Tel. ed. and Srirangam text, 'the king.'

⁹ Tel. ed. and Srirangam text, 'only to the world-elephants.'

save the <king>); there were <fire-tests and balance-tests> only in the case of different sorts of gold (for there were no <ordeals by fire or balance>¹); only jewels were <pierced by needles> (for there was no <disturbance by suggestive movements>); only in child-bearing² was there rending with <gripping pains> (for there was no rending by <impalement>); [21] <Duḥśāsana was known> only in the *Bhārata*³ (for there was no <glimpse of evil instruction>); the <sun's rays opened leaves>⁴ only in the case of lotuses (for there was no <sawing asunder>⁵).

Though the Great Boar was intent on upholding the <earth>, yet he (Cintāmaṇi) clove <mountains>. Rāghava entered the forest with <Sītā> leaving his native land (but Cintāmaṇi entered the forest having his <native land>). Bharata had affection for Rāma, yet made <Rāma depart> from his kingdom (but Cintāmaṇi made <peace> in his kingdom). [22] When Nala was united to Damayanti it was a <marriage of one already wedded> (but Cintāmaṇi <regained his territory>). Pṛthu <develled the earth by banishing the mountains>⁶ (but Cintāmaṇi <covered the earth by sending forth his offspring>⁷). There was, therefore, no reason to mention former kings.⁸

He, moreover, was another sort of monarch and had humbled all the princes on earth. Thus he was a mountain with a visible exaltation of <peak>, which never ceased to delight the «Gan-

¹ In the ordeal by balance the accused was twice weighed. If he was lighter at the second weighing than at the first, he was acquitted; but if heavier, he was condemned. In the fire-ordeal the defendant was required to carry a heated metal pot a certain distance, and was adjudged innocent if his hands, which might be bound with leaves as a partial protection, remained unburned (see Jolly, *Recht und Sittg.*, p. 145, Strassburg, 1896).

² Tel. ed., 'in new (i.e. 'first') child-bearings of young women'; Srirangam text, 'in child-bearings.'

³ Tel. ed. and Srirangam text, 'in the *Mahābhārata*.'

⁴ Tel. ed. and Srirangam text, 'the opening of leaves of lotuses by the rays of the sun was the very utmost decree.'

⁵ Cf. the Iranian legend of the sawing asunder of Yima by Spityura (*Yast*, 19. 46).

⁶ Cf. *Mahābhārata*, 7. 69.

⁷ This rendering seems justified by the context and by the paronomastic meanings of the words employed, although the commentary does not allude to the applicability of the passage to Cintāmaṇi.

⁸ Tel. ed. adds 'but rather (there was occasion) of blame (of them).'

dharvas who roamed along its slopes»; for he never ceased, with his visible exaltation of <majesty>, to delight the <steeds that bore his army>. [23] He was a <Himālaya>, though not shaken by <snow> nor suited to the birth of <Umā>, for he was <indeed a lotus> unshaken by <pride> and unsuited for the birth of <deceit>. He was a <snowy> <bullock>-banner set upon a <hill>, for he was <indeed exalted in speech> and set as a banner of <justice>.

He was a <wind>, <bending all the forest down>, <a friend of the fire>, <eager for the clouds>, and <bearing along the flowers>; for he was <ever patient>, <straightening every crooked way>,¹ <foremost of ascetics>, <not avid of sensual pleasures>,² and the <joy of the wise>. [24] He was a mine of gems <with no serpents>,³ exceeding⁴ deep its <boundaries>, <no otter a terror to it>, ever a very refuge for <fishes>, <filled with water>, <bearing ships>,⁵ whereto (belonged) the <mountain> and the <crocodile>, <the mighty-lord of rivers>, the <ocean>; [25] for he was <no knave>,⁷ exceeding⁴ deep his <decorum>, <no light of his dismaying any>, ever a refuge like the <moon>,⁸ <delightsome>, <rich in children>,⁹ <his serenity unshaken>, <great, proud>, and <with a signet ring>. [26] As the moon causes joy in the <night season>, is the friend¹⁰ of <white lotuses>, has his mansion filled with all the <digits>, and is <unsurpassed by the constellations>; he caused joy in the <festivals>, was the friend¹⁰ of <pleasure groves on earth>, had his mansion filled with all the <arts>, and <subdued the excessive might of his foes>. As Sumēru caused the <sun to rise>, gave a <golden glory>, and had <wealth surpassing the (other) mountains>; he caused the <prosperity of his friends>, possessed <every beauty>, and had <good fortune impregnable and abundant>.

¹ Or, 'banishing all famine.'

² Or, 'eager for the gods.'

³ Tel. ed., 'with no *śīṣayas*' (glossed as 'a sort of fish,' i.e. 'a whale'); Srirangam text, 'with no fear of serpents.'

⁴ Tel. ed. and Srirangam text omit.

⁵ Tel. ed. and Srirangam text, 'with a good bed.'

Mālinika.

⁷ Tel. ed., 'unbending'; Srirangam text, 'fearing not his subjects.'

⁸ Tel. ed., 'ever with a moon-like mind.'

⁹ Tel. ed. and Srirangam text, 'receptacle of virtue.'

¹⁰ Tel. ed., 'the one friend.'

[27] Even had Arjuna been ever with them, the ranks of his foes would not have been equal to the <combats in the *Mahābhārata*>, for they were not equal to <bearing great burdens>. Though <Bhīṣma>, he was <unkind to Śāntanu>, for he was <terrible> and had a <ceaseless desire for glory>; though <wandering on the mountains>, <he dwelt not on the hills>, for he was <accompanied by his attendants> and <needed not the admiration of his family>.

[28] And, furthermore, he <wavered¹ not from the path of a warrior>, as Triśaṅku² <wavered¹ in the path of the constellations>; though he was <Śiva>, <he drank no poison>, for he was a <giver of weal> and <not depressed>; though he was a <fire>, he was not a <flame>, for he was a <purifier> and free from <evil habits>; though he was a <burner>, he was not a <consumer>, for he had a <longing for hermitages> and was no <destroyer>; [29] he was no Yama <snatching life away suddenly>, for he did not <deprive of life without reason>; he was no Rāhu increasing his <radiance by swallowing the sun's disc>³, for he did not increase his <greed by seizing the kingdom of a friend>; he was no Nala crushed⁴ by <Kali>, for he was not crushed⁴ by <strife>; he was no Cakri exhilarated by the death of <Śṛgāla>⁵, for he was not exhilarated by the death of a <craven>; he was attended by <glory and generosity> as the cowherd Nanda was attended by <Yaśōdā>; he <planned peace and war> as Jarāśanda's <body was disrupted union>⁶; he possessed <generosity and luxury> as Bhārgava <ever wandered in the clouds>; [30] he was attended by <good friends> and commanded <good counsel> as Daśaratha was attended by <Sumitrā> and commanded <Sumantra>; he was <devoted to worthy objects of generosity> and protected the <earth> as Dilipa was <beloved by Sudakṣiṇā> and protected

¹ Tel. ed. and Srirangam text, 'fell.'

² Srirangam text, 'though Triśaṅku . . . for he had triple powers.'

³ Cf. *Mahābhārata*, 1. 19.

⁴ Tel. ed. and Srirangam text, 'having his body conquered'; cf. *Mahābhārata*, 3. 58-61.

⁵ Cf. *Harivamśa*, 100.

⁶ Cf. *Mahābhārata*, 2. 17.

the «cow»¹; his glory was exalted by his «virtuous life» as Rāma's glory was exalted by the «birth of Kuśa and Lava».

He had a son named Kandarapakētu. He was the «joy of the hermits» as the coral-tree «stands in Indra's garden»²; [31] he «produced weal» as Himālaya was the «birthplace of Śiva»; he was «marked by his luxurious pleasures» as Mandara is «scarred by the body of the serpent»; his «crores were enjoyed by great kings» as Kāilāsa's «summit is enjoyed by the Great Lord»³; he gave pleasure to many «women» as the spring gives pleasure in many «gardens»; [32] he made the «earth» resound as Mandara, lifted on high in the churning of the ocean of milk, made the «water» resound; he «took delight in love» as the God of Passion's Bond⁴ «rejoices Rati»; he was shaken by «meditation» as the collected ashes of Śiva are shaken at «twilight»⁵; [33] he had a «pure heart» and «clung to Viṣṇu's feet» as an autumn cloud has a «lurid centre» and «depends from the sky»⁶; he was accustomed to «all passion and merriment» as Arjuna was accustomed to be «courageous in battle»; [34] he was adorned with a «garland of the circle of the earth» as Kāṃsa was adorned with a «blue lotus garland»; he gave joy to the «humble»⁷ and «delighted the wise» as Tārksya gave joy to «Vinatā»⁸ and had «Sumukha for a son»; he «clasped» a beautiful form to his «breast» as Viṣṇu «changed» his beautiful form into a «boar»; he had «time and justice» put into his own power as Śāntanava had «Death» put into his own power; [35] he governed «full happily» as the host of Kāuravas was led by «Sūsarman».

Though «Subāhu»⁹ he was a joy to «Rāma», for he had «beautiful arms» and gave joy to «women»; though he had «two

¹ Cf. *Raghuvamśa*, 1-2.

² The heaven of Indra, the home of warriors fallen in battle, and the future hope of popular classic Hinduism, is particularly renowned for its wonderful coral-tree, which, according to *Viṣṇupurāṇa*, 5. 30, was produced at the churning of the ocean of milk, and which has golden bark, copper-coloured leaves, and flowers of surpassing fragrance.

³ Śiva.

⁴ Kāma.

⁵ An allusion to Śiva's revel dances at nightfall.

⁶ Srirangam text, 'he had a «pure heart» as an autumn cloud has a «lurid centre»; he «clung to Viṣṇu's feet» as the moon «depends from the sky».

⁷ Tel. ed. and Srirangam text omit.

⁸ Cf. *Rāmāyaṇa*, 1. 30.

eyes), he was «Śiva», for he was a «great monarch» who «gazed on all alike»; though «made of pearls», his «waist had no central jewel», for he was «free from disease» and «virile»; as a cloud [36] «terrifies flamingoes with showers of exceeding purity», he «slew kings terrified by the edge of his flashing sword»; though a light upon a «pole», his «wick was not consumed», for he was the light of his «race» and his «estate was unimpaired».

The noble, resembling oceans with beauteous «mountains», with «waters» increased exceedingly, and with «contented creatures», attained their highest growth through him who was, as it were, the moon when its «house has all its digits, removes the distress of night, opens the white lotuses», [37] is a friend to «white lotus groves»,¹ and «adorns a quarter of the sky»; for the noble, with «radiant limbs», with «life» increased exceedingly, and with «amiable qualities», [38] attained their highest growth through him who was the «home of the aggregation of all virtues, delighted in Śiva's way, destroyed his enemies», was a friend of «pleasure groves on earth»,² and had his «hopes fulfilled».

And the hearts of women rejoiced at the sight of him who was like the God of the Dolphin Banner, causing «Aniruddha» delight, «dear to Ratī», and «armed with an arrow of flowers»; for he caused «unimpeded» delight, was a «friend of wantonness», and «surpassed the Flower-God». For him who was as the spring with the «attendant southern breeze», with «sweet koel-notes»³ pleasing the ear,³ expanding the «buds», making the «forests bend», [39] «delightsome with fragrant flowers», with «lotuses» easy for all to gather, possessing an abundance of «white thorn-apple trees» spread abroad, but passing over the «wormwood», damsels felt attachment, being like creepers of the forest with a thousand «buds», crowded with «bees», charming with «sprigs», and with «sportive birds»; since he had a «continual

¹ Tel. ed. and Srirangam text omit.

² The notes of the koel, or Indian cuckoo (*Eudynamis orientalis*, Linn.), though in themselves scarcely pleasant, are hailed with delight as a harbinger of spring, and the bird is, therefore, regarded as a friend of love.

³ Tel. ed. and Srirangam text, 'the eye and ear.'

income for the attendant nobles),¹ possessed a (sweet koel-voice) pleasing the ear,² expanded (dove), gave a (charming colour to women), (delighted in learned sages), possessed (good fortune) easy for all to gather, spread abroad an abundance of (gold), and surpassed his (foes), while the damsels [40] were filled with a thousand (anxieties), were sought by (lovers),³ were charming because of their (coral necklaces),⁴ and were at the (wanton age).

And by his staff-like arm on the field of battle [41] the bow was gained, by the bow the arrows, by the arrows his foeman's head, by this⁵ the world,⁶ by this⁷ a leader such as had never been before, by the leader fame, by fame the seven seas, by the seas the renown of the kings of the Kṛta and other ages, and by that⁸ constancy, and by this⁹ something marvellous every instant. And the periphery of the bosoms of the lovely wives of his foes, who had been consumed by the fire of his majesty, was deserted by their pearl necklaces, as if terrified by the blows of their hands.

[42] And his sword, as if coloured with lac from the feet of the Goddess of Victory which had been moistened with the blood of slain infantry, elephants, and horses, shone over a sea of conflict whose shores were covered with quantities of pearls¹⁰ fallen from must elephants'¹¹ frontal lobes which were shattered by sharp arrows, with flying (birds), with hundreds of (rivers and white and blue lotuses) whose manifold charms were spread through the (beautiful) waters,¹² with¹³ (dancing waters), and terrible because of the fierce pride of the (cāruḥaṭa)-fish which

¹ Or, 'was a competency for his retainers, sages, and honourable men.'

² Tel. ed. and Srirangam text, 'the eye and ear.'

³ Or, 'had curls on their foreheads.'

⁴ Or, 'because of their long hair.'

⁵ Tel. ed. and Srirangam text, 'by the foeman's head.'

⁶ Tel. ed., 'by the world unprecedented renown as a leader, and by renown fame.'

⁷ Srirangam text, 'by the world.'

⁸ Tel. ed. and Srirangam text, 'by renown.'

⁹ Tel. ed. and Srirangam text, 'by constancy.'

¹⁰ Srirangam text, 'round pearls.'

¹¹ The frontal lobe of an elephant is believed to contain a pearl, called *kuṣṭharamaṇi* or *gajamaṇi*, which is possessed of magic properties (Crooke, *Popular Religion and Folk-Lore of Northern India*, 2nd ed., 2, 240, Westminster, 1896).

¹² Tel. ed. and Srirangam text, not alluding to pun, 'with tortoises (clinging) on the feet of elephants coming up from the beautiful water, with lovely white and blue lotuses, with hundreds of rivers.'

¹³ Tel. ed. and Srirangam text, 'undulating with.'

were eager to consort with the [43] *śurasundarī*; since it shone on a sea of conflict¹ whose shores were covered with quantities of pearls fallen from must elephants' frontal lobes which were shattered by sharp arrows, with flying <darts>, with hundreds of <fleshless, white-umbrellaed armies> whose manifold charms were spread through the <red> waters, with² <convulsing corpses>, and terrible because of the fierce pride of <warriors' eager to consort with the <Apsarasas>.

[44] Then, once upon a time, when the night was finished; when the Lotus-Lord of shell-like beauty was sinking with his spouse, the Night, into the western³ sea; while he was white, as it were, with the curds which constitute a morsel of food for (Buddhist) ascetics at their mealtime, and was like a mass of Yamunā's foam by night, and resembled a fragment of stone⁴ for the polishing of Mēnakā's nails, and had the shade of the soma-plant in the centre of his body, and resembled the silver earring⁵ of a head laid softly down on the pillow of the western mount, and seemed to be the goblet of Lady Night containing a remnant of wine; [45] when the bees had their feet caught in the pollen of the white lotuses which had been converted into cold⁶ paste by the dew; when by their soft chatter the *mainas* revealed women at their rendezvous; when the huts of the ascetics awoke intent on study; when the streets resounded with poetic tales chanted by mendicants in the *vibhāsa* mode⁷; [46] when the lamps seemed unable, because of their exceeding thinness,⁸ to bear the blackness of night⁹ which they had entirely

¹ Tel. ed. and Srirangam text, 'in the forefront of battle, as on a sea terrible with the roaring noise of soldiers marching in eagerness to consort with the Apsarasas'—apparently with no attempt to pun.

² Tel. ed. and Srirangam text, 'undulating with.'

³ The distinctly conventional character of Subandhu's romance is well illustrated by his making the moon set in the west because the sun does.

⁴ Tel. ed., 'crystalline stone'; Srirangam text, 'fragment of white stone for the polishing.'

⁵ Tel. ed., 'the circle of the silver earring of night, with her head softly resting,' etc.; similarly the Srirangam text.

⁶ Tel. ed. and Srirangam text, 'cold, icy water.'

⁷ Tel. ed., 'śāśa mode.'

⁸ Or, 'emptiness.'

⁹ Tel. ed. and Srirangam text, 'mass of nocturnal blackness.'

swallowed up, and which they vomited, as it were,¹ under the guise of lampblack, and were exhausted by having stretched their necks a hundred times as if to see the tremulous delights of amorous union,² [47] and had been witnesses of manifold ways of wanton sport,³ seeming to protect the darkness⁴ lurking beneath them as if it were a refugee; when they had become <dull> because their <oil> had been consumed as knaves⁵ become <slack> because their <affections> have been consumed; when they had reached the end of their <wicks> as the exceedingly aged reach the end of their <lives>; when they had only their <bowls> left as noble lords reduced in their estate have only their <bodies> left; [48] when they were <put in the middle of the house> as demons <wander abroad at the end and middle of night>; when they had <moths> flying about them as the <sun> descends on the summit of the western mount; when the gifts of flowers in the boudoirs, that had been noisy with the humming⁶ of swarms of bees delighting⁷ in the abundance of unceasing drops⁸ of honey had withered; [49] when the downy Nepal jasmines had fallen from the tresses; when fair women seemed to be pouring forth teardrops for grief at separation from their lovers⁹ and, with bud-like feet¹⁰ tinkling with anklets, delayed, as it were, the departure of their best beloved; when the mist of perspiration¹¹ had been dried by the wind of the wings of a swarm of bees enamoured of the perfume of the wreaths of half-opened Malabar jasmine¹² in thick tresses dishevelled by weariness of

¹ Tel. ed. and Srirangam text omit 'as it were.'

² Tel. ed., 'the quivering of amorous women.'

³ Tel. ed., 'varied love-joys with delights manifold'; Srirangam text, 'wanton sport with perturbations manifold.'

⁴ Tel. ed. and Srirangam text, 'mass of darkness.'

⁵ Tel. ed. and Srirangam text, 'the voices of knaves.'

⁶ Tel. ed. and Srirangam text, 'sound of the humming.'

⁷ Tel. ed. and Srirangam text, 'stupefied with the intoxication of tasting.'

⁸ Tel. ed., 'drops fallen unceasingly'; Srirangam text, 'drops falling unceasingly.'

⁹ Tel. ed. and Srirangam text, 'best beloved.'

¹⁰ Tel. ed. and Srirangam text add 'when they (the fair women) shone with bud-like feet.'

¹¹ Tel. ed., 'particles of the mist of perspiration'; Srirangam text, 'particles of perspiration.'

¹² Tel. ed. and Srirangam text, 'mādhurī.'

intense passion in the waning night; [50] when damsels were tuneful¹ with the jingle of the bracelets on their tremulous, slender arms while they illumined their apartments by the light of the rays² of their milk-white teeth, revealed through their sobbing at the pain caused by the loosening of the hair which adhered to the fresh³ nail-marks⁴; [51] while their attendants, wearied with importunities for another glimpse, saw lovers constantly; while (the damsels themselves) felt bashful just for an instant at the endearing words of the house-parrots who had remembered⁵ a hundred shameless speeches uttered in the night⁶; [52] when they (the damsels) had the beauty, as it were, of an autumnal day with <clouds not adorned by sky>,⁷ for their bosoms were adorned by the marks of nails; when they seemed nigh unto death and had their faces set toward the <city of the Lord of Life>,⁸ for their faces were set toward their <lovers' persons>; when they resembled a row of trees in a forest in the spring-tide abounding in <sap>, for they abounded in <anxiety>; when they were embraced by their lovers; when there blew a wind that rocked the filaments of the flowers and removed their pollen from the hair [53] of damsels wearing delightfully tinkling jewels, whilst it had an abundance of expanded white lotuses, and caused pleasure, and rejoiced in union, and rained down a fire of chaff,⁹ as it were, on lonely¹⁰ girls lightly deserted by their lovers, and surrendered them wholly to the burning arrows of love, and carried far [54] the plaint of the Brahminy duck¹¹;

¹ Tel. ed. and Srirangam text, 'charming.'

² Tel. ed. and Srirangam text omit 'rays.'

³ Tel. ed. and Srirangam text omit 'fresh.'

⁴ See Schmidt, *Beiträge zur indischen Erotik*, pp. 478-496, Leipzig, 1902.

⁵ Tel. ed., 'who made up speeches of love's shamelessness'; Srirangam text, 'who remembered speeches of love's shamelessness.'

⁶ The same embarrassing habit of the parrot is mentioned by Amaru (see Böhrling, *Indische Sprüche*, 2 ed., No. 2710, St. Petersburg, 1870-1873).

⁷ Their beauty was like the dark massed clouds.

⁸ A euphemism for Yama, the God of Death.

⁹ A fire of chaff being proverbially sudden and intense; Tel. ed. and Srirangam text, 'powder of a fire of chaff,' also omitting 'rained down.'

¹⁰ Tel. ed., 'lonely, deserted.'

¹¹ According to the conventions of Sanskrit literature, two indiscreet lovers were transformed into Brahminy ducks (*Casarca rutila*, Pallas) and condemned to pass

then (Kandarpakētu) saw in a dream¹ a damsel² about eighteen years of age with her hips girt³ round with the bond of a girdle⁴ which was the gate⁵ of the city of delight of her thighs; which was the golden rampart of the great treasure-house of the city of joy⁶; which was a trench for the line of the tendril of down⁷;

each night separated by a river, from whose opposite banks they continually call to each other.

¹ Cf. Hall, *Intro.*, pp. 30-31, note; and, for parallels in Sanskrit romances and dramas, as well as in *The Thousand Nights and One Night*, see Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM.* 18. 40-41, 50. For a more modern parallel, reference may be made to the Panjāb legends of Princess Adhik Anūp Dās, daughter of Rāja Sirkas (a hero of the Rāja Raslū cycle), and of Jalālī, the blacksmith's daughter (Temple, *Legends of the Panjāb*, 1. 233; 2. 168-169, Bombay, 1884-1900). The same motif is found in early European romances, as in the *Artus de la Bretagne* and *Palmerin de Oliva* (Dunlop, *History of Prose Fiction*, 1. 258-259, 380, London, 1896). See also, for other instances of dreams toward morning, *Harjagarita*, pp. 136-138, 166, 207, Bombay ed., 1892 (tr. Cowell and Thomas, pp. 105-106, 132-133, 177, London, 1897); *Kādambari*, pp. 135-136, Bombay ed., 1890 (tr. Ridding, p. 57, London, 1896); *Bṛhatkathāśālikāparvata*, 2. 43 (ed. and tr. Lacôte, Paris, 1908); Natesa Sastrī, *Dravidian Nights*, p. 49, Madras, 1886; Frere, *Old Dacca Days*, 2 ed., pp. 68-69, London, 1870. In India, as elsewhere in the East, dreams play an important rôle in divination, and the wide sphere of Sanskrit oniro-mancy has been admirably discussed by Julius von Negelein (*Der Traumschlüssel des Jagaddēva*, Giessen, 1912), on the basis of a critical edition and translation of Jagad-dēva's *Śvapnacintāmaṇi*. It seems generally agreed that dreams toward morning come true (cf. the texts cited by Hall, *loc. cit.*). According to the *Kathāsaritsāgara*, 46. 150, 'the slow or speedy fruition of it [a dream] depends on the difference of time [when it is beheld]; but this dream, being seen at the end of the night, will give a speedy fulfilment'; and it may be added that the Asura princess Uṣā, to whom Subandhu himself alludes (below, p. 61), first saw her future husband, Aniruddha, in a dream (*Kathāsaritsāgara*, 31. 11-32, tr. Tawney, 1. 276-277, Calcutta, 1880).

² This detailed description of the heroine, to which many parallels might be cited in Sanskrit literature, becomes of special interest when compared with the well-known representations of the female form in Indian art, in which the breasts and hips are of exaggerated development, while the waist is correspondingly slender. Vāsavadattā is to be classed, from Subandhu's description, as a *pādmīnī*, having, among other characteristics, a moon-like face, eyes with reddish corners, dark, heavy hair, a line of down on the abdomen, and a slow gait; a *śarṇvā*, as being between sixteen and thirty, and a *dīvaratī*, as being noble in conduct and wealthy (Schmidt, *Beiträge zur indischen Erotik*, pp. 220-224, 243-253, Leipzig, 1902). For similar, but far briefer, descriptions of Oriental beauties, see, for example, Swynnerton, *Romantic Tales from the Panjāb*, pp. 391-392, London, 1903; *The Thousand Nights and One Night*, tr. Payne, 3. 111-112; 4. 295; 7. 147, 210; 8. 103-104, London, 1882-1884.

³ Tel. ed. and Srirangam text, 'marked out.'

⁴ Tel. ed., 'new girdle.'

⁵ Tel. ed. and Srirangam text, 'garland of.'

⁶ Tel. ed. and Srirangam text, 'the golden rampart of the abode of the treasure of her thighs, Love's great depository.'

⁷ Tel. ed., 'zone of the trench for the multiform tendril of down'; Srirangam text also adds 'zone.'

which was a halo for the disc of the moon of her hips; which had a golden inscription consisting of a line of down that proclaimed victory over the triple world¹; which was the line of the moat of the prison of the hearts of all men; [55] and was as the bar of the chamber of a flock of birds which were the glances of the world.²

(She was) adorned with a waist which seemed full of sorrow through failure to see her moon-like face that was hidden by the burden of her swelling breasts; which appeared to be filled with weariness from the oppression³ of the urns of her bosom and the circlets of her heavy⁴ hips; which had apparently conceived a deep resentment for her massy buttocks⁵; [56] which seemed filled with exhaustion from the restraining hand⁶ of the Creator who had compressed it exceedingly; and which had become extremely slender, as if on account of its anxious thought: 'Suppose mine own breasts should fall on me like projections from a height'?

(She was) beautified by breasts with golden jewels filled with gems of passion⁷; with nipples for seals; apparently nailed with iron under the guise of nipples through fear of falling because of their vast circumference; [57] accumulations of loveliness, as it were, remaining after the consecration of all her members; the lotuses, so to say, of the pool of the heart; possessed of the beauty of a pillow for the cheek⁸ of Love; the fruit of the tendril of the line of down; caskets full of the dust of the lure that

¹ Tel. ed., 'which had Love's golden inscription with a row of letters that proclaimed his victory over the wide triple world'; similarly the Srirangam text.

² She attracted and kept captive, like so many birds, the glances of every one. Tel. ed., 'as the golden bar of the chamber of the abode of her thighs for birds which were the glances of the whole world'; Srirangam text, 'as the golden bar of the chamber of the abode of birds which were the glances of the whole world.'

³ Tel. ed. and Srirangam text, 'the confined oppression on both sides from.'

⁴ Tel. ed. and Srirangam text, 'very heavy.'

⁵ Because her waist shrank away from them.

⁶ Srirangam text, 'as if with pain produced by the seizure of the hand.'

⁷ Tel. ed. and Srirangam text, 'golden caskets filled with gems of passion.'

⁸ Tel. ed., 'a box of the unguent of Love'; Srirangam text, 'a pillow for the disport of Love.'

increases the pride of passion¹; heavy with the fall of the hearts of all mankind; the fruits of the mighty tree of existence; the product of the great tree of youth; two Brahminy ducks, charming with necklaces of pearl for lotus-filaments²; [58] fruits of the tree of Prayāga, which seemed to stand at the juncture of the line of down with her necklace of pearl³; the solitary dwelling⁴ of the God of Love when overcome by weariness from the conquest of the triple world.

(She was) beauteous with a bud-like lower lip which had the glow of eventide in close proximity⁵ to her moon-like face; which had what seemed to be a minium seal as a guard for the jewels of her teeth; [59] which was coloured, as it were, by the flushing redness of her heart⁶; which was, so to say, a fresh bud⁷ of the coral-tree from Passion's sea. (She was) adorned by a pair of eyes which were longer than a very tender screw-pine blossom; with languidly tremulous glances; giving rise to a suspicion that they were the windows of wanton Love abiding in the inner chamber of her heart; causing beatitude by their very passion; [60] with redness in their corners as if for anger at her ears, which hindered their further extension⁸; seeming to whiten all the world; making the sky seem filled with a forest of expanded lotuses; pouring forth, so to say, thousands of oceans of milk; seeming to surpass the loveliness of a garland of downy Nepal jasmine and blue lotus.⁹

(She was) beautified by a nose which was the column¹⁰ of the

¹ Tel. ed., 'dust of the proud nature of passion'; Srirangam text, 'dust that increases the pride of passion.'

² Tel. ed. and Srirangam text, 'hidden through their greed of lotus-filaments (which were) pearl necklaces.'

³ Tel. ed., 'the shores of Prayāga in the guise of the junction of the Ganges and the Jumna, (which were) her pearl necklace and line of down'; similarly the Srirangam text.

⁴ Tel. ed., 'the solitary rest-house'; Srirangam text, 'the victory rest-house.'

⁵ Tel. ed. and Srirangam text, 'continual close proximity.'

⁶ Tel. ed., 'inward redness.'

⁷ Tel. ed. and Srirangam text, 'a bit.'

⁸ The eyes of an Indian beauty are conventionally supposed to extend to her ears.

⁹ Tel. ed., 'surpassing a garland of blue lotuses clinging to downy Nepal jasmine-flowers.'

¹⁰ Tel. ed., 'trunk.'

balance for the jewels of her teeth¹; [61] the bridge betwixt the oceans of her eyes²; a wall, as it were, between two elephants mad with youthful passion. (She was) adorned with delicate brows which were clusters of bees about her blue-lotus eyes³; portals⁴ of her face that formed the abode of Love; the shores⁵ of Passion's sea; wantoning in youthful dancing. She possessed, as it were, the loveliness of the sky in the rainy season [62] with <clouds> swelling with beauty, for her <breasts> swelled with beauty.⁶

Like one⁷ who has gained the cry of Victory she stood on the tip of a trembling <balance>,⁸ for she had trembling <anklets>; she was like Suyōdhana's valour while his eyes rested on <Karna>, for her eyes extended to her <ears>; she seemed to have the sportiveness of the Dwarf⁹ in exhibiting his <destruction of Bali>,¹⁰ for she revealed her <furrowed folds>; she was like the station of the sun in Scorpio <after traversing Virgo and Libra>, for she <transcended comparison with other damsels>; [63] she rejoiced in <unblemished beauty> as Uṣā rejoiced at the sight of <Anirudha>¹¹; she had the <beauty of lovely eyes> as Śacī <delighted in gazing on Indra's pleasure groves>; she had, as it were, the sportful dancing of Śiva with his <quivering serpent>, for she had beautiful <eyes and ears>; she had lofty dark <nipples> as a forest¹² has lofty dark <bread-fruit trees>; [64] she was adorned with a

¹ Compare the Euphuistic passage in Ben Jonson's *Cynthia's Revels*, 5. 2: 'You that tell your mistress, her beauty is all composed of theft; her hair stole from Apollo's goldy-locks; her white and red, lilies and roses stolen out of paradise; her eyes two stars, plucked from the sky; her nose the gnomon of Love's dial, that tells you how the clock of your heart goes; and for her other parts, as you cannot reckon them, they are so many; so you cannot recount them, they are so manifest.'

² Tel. ed. and Srirangam text, 'the bridge, as it were, betwixt the ambrosial oceans of her eyes.'

³ The bees being extremely fond of the lotus.

⁴ Tel. ed. and Srirangam text, 'garlands of the portals.'

⁵ Tel. ed. and Srirangam text, 'currents.'

⁶ Tel. ed. and Srirangam text, '<clouds swelling with rain>' and '<breasts shining with pearl necklaces>.'

⁷ Tel. ed., 'like a king.'

⁸ This seems to be introduced merely for the sake of the pun on *twiddly*.

⁹ Viṣṇu. ¹⁰ Cf. *Rāmāyaṇa*, 1. 29; *Bhāgavatapurāṇa*, 8. 21-23.

¹¹ Cf. *Harivaṃśa*, 173-186; *Kaṭhāsaritūṭṭara*, 6. 31.

¹² Tel. ed. and Srirangam text, 'the Vindhya forest.'

beautiful throat and with armlets as the army of monkeys was adorned by Śugrīva and Aṅgada.

She seemed to be made of planets¹: of the (Sun), for she had a (shining) ornament; of the (Moon), for she had a (beautiful) round face²; of (Mars), for she had a (rosy) bud-like³ lower lip; of (Mercury), for she had a (lovely) appearance; of (Jupiter), for she had (heavy) round hips; of (Venus), for she had (wide-open) lotus eyes⁴; of (Saturn), for she had (slow-moving) steps; of (Rāhu), for she had (dark) heavy hair.⁵

She was a picture, as it were, on the wall of life⁶; [65] the place of assembly, so to say, of the loveliness of the triple world; apparently the perfect elixir for the Great Ascetic⁷ in his youth⁸; seemingly the place of Passion's fancy; the repository, so it would seem, of delight; [66] the flag of conquest over the threefold earth,⁹ as it were, of the God of the Dolphin Banner¹⁰; evidently the manifestation of intellect¹¹; the conqueror, it would seem, of Passion¹²; a powder, so to say, to numb the senses¹³; a power, one would think, to bewilder Love; apparently the joyous abode of beauty; the sole sanctuary, as it were, of good fortune¹⁴; seemingly the place where loveliness had its origin¹⁵; [67] wellnigh a perfect seduction of the mind¹⁶; almost a blind¹⁷ of the juggler

¹ A similar thought is expressed by Bhartṛhari (Böhtlingk, *Indische Sprüche*, 2 ed., No. 2169, St. Petersburg, 1870-1873). In like fashion a girl is described as made of flowers in *Harṭacarita*, p. 38, Bombay ed., 1893 (tr. Cowell and Thomas, p. 263, London, 1897).

² Tel. ed. and Srirangam text, 'for she had a smile of (white beauty).'

³ Tel. ed. and Srirangam text omit 'bud-like.'

⁴ Tel. ed. and Srirangam text insert, transferring this further down, 'of (Venus), for she had a (white) pearl necklace.'

⁵ Tel. ed. and Srirangam text omit.

⁶ Tel. ed. and Srirangam text, 'like a picture on the (blue) wall of the theatre of the triple world.'

⁷ Śiva.

⁸ Tel. ed., 'the perfect elixir of youth.'

⁹ Tel. ed. and Srirangam text omit 'over the threefold earth.'

¹⁰ Kāma.

¹¹ Tel. ed. and Srirangam text omit.

¹² Tel. ed. and Srirangam text, 'the battle-ground, as it were, of Love.'

¹³ Tel. ed., 'the confusion, so to say, of all the senses.'

¹⁴ Tel. ed., 'good fortune's birth-hall, as it were, of friends' disport.'

¹⁵ Tel. ed. and Srirangam text, 'rendervous.'

¹⁶ Tel. ed. and Srirangam text, 'wellnigh a perfect spell for the winning of love' (Srirangam text, 'mind').

¹⁷ Tel. ed. and Srirangam text, 'almost a mighty drug to blind the eyes.'

Love; a production of the Creator, so to say, for the enchantment of the triple world.

Then, while he drank her in, as it were, with eyes dilated with joy, sleep, which he had long served, became jealous¹ and deserted him. [68] But when he awoke, he was unable to sustain himself, being drowned, so to speak, in a sea of poison, and as if submerged in the words of his enemies. Thus then, for an instant, he embraced the sky, and with outstretched arms² cried to his beloved, as if she were painted in the heavens,³ graven on his eye, and carven on his heart: 'O, dearest one, come! come! where dost thou go'⁴? Then in that very place he passed the day on his bed, with his eyes closed,⁵ with all his attendants barred out, with the doors shut, [69] and refusing all enjoyment of food,⁶ betel, and the like. Thus, too,⁷ he spent the night as well with longings for the coming of the dream.

Then his confidential friend, named Makaranda, somehow gained entrance⁸ and thus addressed Kandarapakētu, who was overwhelmed with the wounds of the arrows of Love: 'My friend, [70] why dost thou take to this unwonted course, which is unbecoming to a man of honour? When they behold this conduct of thine, the good are swayed by perplexity, while the wicked, on the other hand, make it out to be undesirable and indecorous⁹; for the heart of the evil man finds its highest delight centred in bringing to light what is undesirable. Who, pray, can discern the true character of such an one?

'Thus, even though a <Bhīma>, he is <no foe of Baka>,¹⁰ for he

¹ In like manner life becomes jealous of Mahāśvētī because of her love for Puṇḍarika in the *Kādambarī*, p. 325, Bombay ed., 1890 (tr. Riddling, p. 128, London, 1896).

² Tel. ed., 'stretching out his arms for an instant to the sky to embrace it'; Srirangam text, 'blindly stretching out his arms to the sky to embrace it.'

³ Tel. ed. and Srirangam text, 'in the heavens and its subdivisions.'

⁴ Tel. ed. and Srirangam text, 'O, dearest one, go not! go not!'

⁵ Tel. ed. and Srirangam text, 'clinging to his couch.'

⁶ Tel. ed. and Srirangam text omit 'food.'

⁷ Tel. ed. and Srirangam text add 'somehow or other.'

⁸ Tel. ed. and Srirangam text, 'gained entrance and a sight (of Kandarapakētu).'

⁹ Tel. ed. and Srirangam text, 'pursue thy (Srirangam text, 'this') indecorous and undesirable course.'

¹⁰ See *Mahābhārata*, I. 159-166.

is <horrible> and a <foe of them that praise him>; though a <fire>, he is a <wind>, for he is a <devourer of his own place of refuge> and a <dog in his mother>¹; [71] though very <pungent>, he is of <fine flavour>, for he is very <cruel> and <utterly insipid>; he does not abandon his <bitterness>, though <flattered by clasped hands and prostration at his feet>², even as mustard-oil abandons not its <sharpness>, though <caressed with both hands and held to the head>; he is <delightful on account of his freedom from faults> (at first), but afterwards is unpleasant and <cruel> even as the fruit of the palmyra-palm tastes <pleasant at first>, but is disagreeable and <sharp> at the last; he, when <deserted>, wrinkles his brow even as the dust of the feet, when <shaken off>, discolours the head.

'He <confirms his folly> in proportion as he is <humoured> even as the fruit of the poison-tree <strengthens madness> in proportion as it is <honoured>; [72] he has no lack of <enemies> with his <bad conduct> even as there is no dearth of <water> in <low ground>³; he brings distress to the <good> with his <great jealousy> even as a summer day brings distress to the <flowers> with its <swarms of gnats>; he is cunning in binding <sins> together and eager to <destroy the works of all men> even as the darkness is cunning in binding <night> together and eager for <sunset>.

[73] 'Though <Śiva>, he is <Viṣṇu>, for he is a <prince> of <unseemly conduct>⁴; he is <dead> and <praises not his subjects> even as Indra's horse <cried aloud> and <exulted in his birth from the ocean>; he agitates the heart of a good man, even though he is <disturbed> and shows <affection>, like as the churning-stick agitates the heart of the cream, even though it is <separated> and

¹ A false etymological pun on Mātariśvan, an obscure Vedic deity (on whom see Macdonell, *Vedic Mythology*, pp. 71-72, Strassburg, 1897; Hillebrandt, *Vedische Mythologie*, 2, 149-153, Breslau, 1899; and the authorities there cited). The name probably means 'having water as his mother' (Fay, *JAOS.* 16. clxxii-clxxiii), or, less plausibly, 'materiae puer' (Fay, *AZ.* 45. 134-135).

² Literally, 'sustained by the head (of his suppliant).' ³ Tel. ed., 'he has no lack of enemies' even as a dearth of water is not produced by a river in low ground.'

⁴ Tel. ed. and Srirangam text, 'he has unseemly conduct' even as Rudra has (abnormal eyes); he is (deceitful) even as Viṣṇu holds a disc.'

shows «butter»¹; [74] he is noisy with «self-praise» and «garrulous of his wanderings in the world» even as an offering to the Yakṣas is noisy with «crows» and «bears evidence of wandering dogs»²; his visage is distorted from «entire lack of self-control» and his «generosity» is suppressed even as a must elephant³ fixes his distorted visage on «his female» and suppresses his «ichor»; he is «not alarmed by fear of God» even as a bull is «wearied from union with the cow».

‘He is «miserable through his disgrace of his family» and is devoted to «evil ways»⁴ even as a paramour is «distressed by an error in his name» and is devoted to the «way of the fair»; [75] he causes slowness in «softly modulated and excellent» speech even as the disease of indigestion⁵ causes slowness in «body» (and) speech; he is devoted to the «breaking of agreements» and a friend of the «foes of his lord» even as a jackal is devoted to the «flesh of a corpse» and delights in the «night»; [76] «the sight of him causes distress to his kindred» even as a corpse is «deprived of the use of its eyes»; he destroys «good fortune» even as the axe cuts the «sandal-wood»; he «destroys his family» and cuts down «men gifted with patience» even as the spade «cleaver the earth» and cuts down the «creatures that share in the soil»⁶; [77] he engages in «low actions» even as a dog engaged in «venereal acts» makes good folk ashamed; he, for all his «charms of hair and face», has no pleasure in his «lute, skilful though he is» like as a must elephant «delights in the forest», yet has no pleasure in the «spreading greensward, even though he traverses it».⁷

¹ Tel. ed., not expressing ‘of a good man,’ has ‘shows continually.’

² Tel. ed. and Srirangam text, ‘he «wanders about the world» even as an offering to the Yakṣas has «flocks of crows», etc.

³ Tel. ed. and Srirangam text, ‘as an elephant.’

⁴ If *śūmādhāra* be synonymous with *śūmādhāra*, this may be an allusion to the infamous ‘left hand’ Tantra-worship (Hopkins, *Religions of India*, pp. 490-492, Boston, 1895).

⁵ See Jolly, *Medicin*, p. 77, Strassburg, 1901.

⁶ Trees, according to the commentator Śivārka.

⁷ Tel. ed., ‘he has no pleasure in his «goodly youth»’ (*yuvaram + sa = sa-yuvaram*); Srirangam text, ‘he rejoices not in his companions of equal age» even as the elephant «continually» rejoices not, . . . (*yuvaram + sa = sa-yuvaram*).

[78] 'The shoots of evil vices are born without seed and grow without a stock, and hard they are to uproot; if a particle of iniquity enters into the heart of the wicked, it is a terrible thing. But into the heart of the good it enters not; and if at any time it does enter, [79] it is like quicksilver, unstable for an instant; the virtuous, even as deer, are obedient to the voice of one¹ who knows their pleasure; persons like thee easily capture the heart of a friend² as do the wagtails of the autumn-tide; and the wise³ give no unseemly counsel, while the friendship of the foolish is thrown on the side of profit. [80] And likewise,⁴ when milk, fancying⁵ that "water is as milk because of its sweetness, coolness, purity, and healing of distress," enters into friendship (with water), destruction is wrought by water itself, when it reflects that "ruin has come in times gone by through the decoction of me myself, increased by union with that (milk)."⁶ This conduct is, therefore, extraordinary; follow the course, my friend,⁷ which is customary among the upright; [81] the noble themselves go utterly astray by mistaking their direction.'⁸

When he (Makaranda) had said this,⁹ and more to the same effect, Kandarpakētu, dominated by the wounds of many¹⁰ arrows

¹ Tel. ed., 'take refuge with one'; Srirangam text, 'the virtuous are not, like deer, obedient to a petty pleasure.'

² Tel. ed., 'persons like thee take away pleasure, as do the wagtails'; Srirangam text, 'persons like thee obtain the weal of a host of friends.'

³ Tel. ed., 'the friendly-minded.'

⁴ Tel. ed. omits 'and likewise.'

⁵ Tel. ed. and Srirangam text add 'from the identity of sound.'

⁶ Tel. ed., 'by water, thinking that "ruin has come upon me aforetime in the decoction of milk, which had gained increase from union with myself"'; similarly the Srirangam text. The close union of mingled water and milk becomes, in Sanskrit literature, a type of the truest and most altruistic friendship (cf. Böhtlingk, *Indische Sprüche*, 2 ed., Nos. 3034, 3036, St. Petersburg, 1870-1873). The passage may, perhaps, be partially elucidated by a stanza from Bhartṛhari (46. No. 3036), thus rendered by Tawney (*Two Centuries of Bhartṛhari*, pp. 30-31, Calcutta, 1877):

'Milk to the water with it mixed its native virtues gave,
Which, plying sore its tortured friend, rushed on a flaming grave;
The milk, unwilling to be left, must share its fellow's fate,—
True friendship envy cannot reach, nor fiery pains abate!'

⁷ Tel. ed. and Srirangam text omit 'my friend.'

⁸ Tel. ed. and Srirangam text, 'the good, though going astray by mistaking their direction, again regain the right path.'

⁹ Tel. ed. and Srirangam text, 'his dear friend, Makaranda, having said,' etc.

¹⁰ Tel. ed. and Srirangam text omit 'many.'

of Love, somehow said slowly: 'Good friend, my mind¹ is confused by a hundred afflictions² as Diti was confused by <Indra>.³ This is no time for advice; my limbs seem to be on fire; [82] my faculties are boiling, so to speak; my vitals feel as if bursting⁴; my breath is almost leaving me; my senses are wellnigh eradicated; and my memory is destroyed.⁵ Now, therefore, if thou didst share the sorrows and joys of our playing together in the dust,⁶ then follow me.' So speaking he went forth from the city with him, unnoticed by his retinue.

Straightway, after going a distance of several hundred *naḥas*,⁷ a great mountain,⁸ called Vindhya, was seen with its thousand peaks bowed down to earth,⁹ restrained by Agastya's word¹⁰; [83] with its sides¹¹ thronged with hundreds of savages eager to slaughter hundreds of female yaks who had been delighted by hearing the songs of pairs of Vidyādhara (then) slumbering peacefully¹² in the bowers within its caves; with its rocky sides cooled by breezes bearing the perfume of trickling yellow sandal-wood¹³ broken and dragged down by the trunks of the elephants on its ridges¹⁴; [84] with the monkeys¹⁵ eager to lick their paws wet with the sap of the palmyra-palm fruit which had been broken by its exceedingly long fall; with its borders fragrant with the

¹ Tel. ed. and Srirangam text, 'the mind of folk like us.'

² Cf. *Rāmāyaṇa*, i. 46.

³ Tel. ed. omits this clause.

⁴ Tel. ed. and Srirangam text, 'is, as it were, destroyed.'

⁵ Alluding to their childhood days as playmates. Tel. ed. and Srirangam text, 'Now this is enough of this talk. If thou didst share the joys and sorrows of our laying in the dust, then let it be come together with me.'

⁶ A *naḥa* is equivalent to 400 cubits. Tel. ed., 'then, having gone with him a journey measured by several hundred *naḥas*'; similarly the Srirangam text.

⁷ Tel. ed. and Srirangam text omit 'great.' With this description of the Vindhya Cartellieri ('Subandha and Bāṇa,' in *WZKM.* i. 132) compares that given by the *Kādambarī*, pp. 38-43, Bombay ed., 1890 (tr. Ridding, pp. 16-18, London, 1896).

⁸ Tel. ed. and Srirangam text, 'to the chasms of the earth.'

⁹ Cf. *Mahābhārata*, 3. 103-104.

¹⁰ Tel. ed. and Srirangam text, 'with its sloping sides thronged with hosts of savages eager to slaughter herds of female yaks.'

¹¹ Tel. ed. and Srirangam text omit 'peacefully,' the latter having 'awakened from sleep.'

¹² Tel. ed. and Srirangam text, 'sandal-wood sap.'

¹³ Tel. ed. and Srirangam text, 'elephants come to its sloping ridges.'

¹⁴ Tel. ed. and Srirangam text, 'with hosts of monkeys.'

perfume of the juice of various fruits sipped again and again¹ by pairs of *chickores* dwelling near its overhanging cascades; [85] seeming to sustain a host of stars clinging to its summit since its peak was speckled by pearls² fallen from the temples of must elephants which had been cloven by the edges of the sharp claws of thousands of bold lions.

The shadow of its foot was haunted by <bears, gayals, griffins, lions, and lotuses> as Sugrīva [86] had the shadow of his feet honoured by <Ṛkṣa,³ Gavaya, Śarabha, Kēsari, and Kumuda>⁴: its <peace was disturbed by the exhalations of elephants> as the Lord of Cattle⁵ has his <ashes disturbed by the hissing of his serpent>; it had a <chaplet of beautiful forests> as Janārdana⁶ wears <beautiful sylvan garlands>; it had <*dita*-bark and *syandana*-trees> as the God of a Thousand Rays⁷ has a <chariot with seven steeds>; [87] it was <full of caverns and infested with jackals> as Śiva had <Kartikēya near him and was attended by Pārvatī>; it was full of <jungles and wastes and was covered with white thorn-apples> as a paramour is filled with <petulance and passion for his mistress and is amorous>; it had <Arabian jasmine-plants and *Arjuna*-trees> as Śrīparvata has the <*Mallikāṛjuna*> near it; [88] it had <Italian panic and bind-weed> as Naravāhanadatta was the <husband of Priyaṅguśyāmā>⁸; it <formed a place for emblic myrobalan-trees> as a child is <held by its nurse>; it had a series of forests⁹ rosy with the <reddish lustre of ruddle>¹⁰ as the dawn of day makes the series of forests⁹ rosy with the <radiance of the mountain-born Aruṇa>; it was impenetrable on account of <many creeping plants> as the dark lunar fortnight is impene-

¹ Tel. ed. omits 'again and again.'

² Tel. ed. and Srirangam text, 'massy pearls'

³ Jambavat, the king of the bears.

⁴ Tel. ed. and Srirangam text, '(Kumuda and Panasa) . . . lotuses and jack-trees.'

⁵ Śiva.

⁶ Viṣṇu. Tel. ed., 'it had a chaplet of magnificent forests, as Janārdana wears dall-blown sylvan garlands.'

⁷ Sūrya.

⁸ See Lacôte, *Essai sur Guṇāḍhya et la Brāhmadāyaka*, pp. 213, 228, Paris, 1908.

⁹ Tel. ed. and Srirangam text, 'leafy fore.'

¹⁰ Tel. ed. and Srirangam text omit 'ruddles . . . mountain-born.'

trable on account of its <blackness>; it had gifts of a <hundred crores> as Karna had the gift of <Indra's bolt>; [89] it was covered with <tail feathers moulted by peacocks> as Bhīṣma was covered¹ with <crescent-headed arrows>; it was filled with <elephants and was fragrant from the perfume of its jungles> as the *Kāmasūtra* was written by <Mallanāga and contains the delight and enjoyment of mistresses>; it was a refuge for the race of <deer> as Hiranyakaśipu was a refuge for the race of <Śambara>.²

Because of the guise of its ruddle it seemed to have been employed by Aruṇa to trace the path of the chariot of the sun³; [90] it watched, as it were, the journey of Agastya with eyes dilated because the sun and moon had come upon its summit; on account of the old sloughs of snakes it seemed to have a mass of entrails hanging out⁴; as Kumbhakarṇa had a host of monkeys come within his <teeth>,⁵ it had a host of monkeys come upon its <summit>; [91] it had bowers of screw-pines for the rendezvous of the assembled nymphs of Śaci's Lord who marked their pathway with a series of footprints dyed with red henna.

Though of <no family>, it was adorned by a <noble ancestry>, for it did <not cling to the ground> and it was <adorned with beautiful bamboos>; though it was <evidently safe>, it yielded the <fruit of death>, for it had <kara-nut trees> and yielded <plantains>; though <measured>, it was <measureless>, for it had <plateaus> and was <immeasurable>; [92] though <noisy>, it was <silent>, for it had a <river> and was <still>; though a <Bhīma>, it was a friend of <Kīcaka>, for it was <terrible> and a friend of <reeds>; though it hid its <garments>, it had brilliant <raiment>, for it hid the <sky> and had brilliant <sunbeams>.

[93] It showed, moreover,⁶ a <malady of many of its com-

¹ Tel. ed. and Srirangam text, 'had his body covered.' Cf. Hopkins, 'Position of the Ruling Caste in Ancient India,' in *J.A.O.S.* 13. 278.

² Cf. *Viṣṇupurāṇa*, 1. 19; 5. 27.

³ Tel. ed. and Srirangam text, 'the sun on high.'

⁴ Tel. ed., 'tubular entrails hanging out of chasms cleft by thunderbolts'; similarly the Srirangam text.

⁵ Cf. *Rāmāyaṇa*, 6. 67.

⁶ Tel. ed. and Srirangam text, 'like a sick man.'

ponents as if by a «great abdominal swelling»,¹ for it indicated a «change of many metals» by its «thick bushes»; as a good man shows his «greatness» by «habits of mercy», it showed its «softness» by the «course of the planets on its summit».

As the Mīmāṃsā and Nyāya philosophies conceal the views of the (Digambara Jains), it concealed the view of the «quarters of heaven and of the sky». It also had its vicinage adorned with pools which were delightful on account of the appearance of the «blue lotus»,² as the *Harivaṃśa* is delightful on account of the appearance of «Puṣkara»; [94] that were thronged with «pairs of fishes and with crabs» as the Zodiac has «Pisces, Gemini, and Cancer»³; and that had hosts of «birds, elephants, galangal, and young medlar-trees» as the parts of the day have the host of «Śakuni, Nāga, Bhadra, and Vālava».⁴ It also showed manifold «metrical» charms with «*kusumavicitrās, vaṃśapatrapatitas, sukh-māralalitās, puṣpīlāgrās, śikharīṇīs, prakarṣiṇīs, and latās*»,⁵ since it showed manifold charms «produced» through its «creepers, lovely on account of their flowers, which had fallen on the bamboo leaves, tender in their grace, tipped with blossoms, crested, and charming».

[95] As if by a very dear mistress with outstretched wavy arms, it was embraced, furthermore, by the Rēvā, whose waters were perfumed by the abundance of the drops of liquid which had fallen from the fragments⁶ of fullblown lotuses shaken by many monstrous tails of *bhāṣṭaka*-fish⁷ that had been terrified by the notes, indistinct for passion, of geese and herons; whose waters

¹ See Jolly, *Medicin*, pp. 79-80, Strasbourg, 1901.

² Tel. ed. and Srirangam text, «the blue lotus and the *śedda*-nut tree», as the *Harivaṃśa* is delightful on account of the appearance of «Viṣṇu».

³ Tel. ed. and Srirangam text, «thronged with pairs of fishes, dolphins, and crabs», as the Zodiac has «Pisces, Capricorn, Cancer, and Gemini».

⁴ See Ginzell, *Handbuch der mathematischen und technischen Chronologie*, 1. 359-361, Leipzig, 1906.

⁵ See Weber, *Ueber die Metrik der Indier*, pp. 380, 394, 366, 361-363, 393, 384, Berlin, 1863; Colebrooke, *Miscellaneous Essays*, 2. 144, London, 1873. Srirangam text, like Hall's manuscript D and the commentator, adds «like the *Chandricīti*».

⁶ Tel. ed. and Srirangam text, «fallen from masses of lotuses».

⁷ Tel. ed., «by monstrous jaws of *śhṣṭaka*-fish»; similarly the Srirangam text, though the latter has «*bhāṣṭaka*-fish».

had been drunk up by the circling navels of beauties of Pulinda kings at their evening ablutions¹; [96] whose banks resounded with the din of flamingoes noisy with passion²; whose waters were curdled with drops of the streams of ichor exuded from the temple lobes of must elephants near its banks³; with the gardens on its shores witnesses to the trituration of the tremulous sport of pairs of young deities delightfully ensconced on the sand formed by the abundant dust fallen from the forests of screw-pines that grew along its banks; [97] in whose waters dove the nymphs who dwelt in bowers within bits of rose-apple that had fallen near the forests⁴ on its banks; whose environs⁵ were lauded by pairs of divinities drawn by curiosity at the sound of the sweet, low notes of the many gallinules that nestled in the creepers of chair-bottom cane growing on its shores⁶; [98] whose banks were strident with the screams⁷ of multitudes of wild cocks whose nests thronged the bowers of reeds⁸ that had sprung up near its shores; whose soft banks were trodden by the water nymphs⁹; whose tremulous¹⁰ waves were rippled by the breezes from the gardens; [99] whose demi-carp were watched by female herons¹¹ which had entered the numerous bowers of reeds; whose reed-forests¹² were terrible from supporting paddy birds eager for the shoals of small fish; the water near whose bank was coloured by the shoals of exceedingly quick *vājilas* fleeing from

¹ Tel. ed., 'concealed in the circles of the deep navels of beauties of Pulinda kings bathing at eventide'; similarly the Srirangam text.

² This clause is omitted by Tel. ed.

³ Tel. ed., 'abundance of drops . . . falling from the rounded frontal lobes of the huge must elephants standing near its banks'; Srirangam text, 'must elephants standing near the river-banks.'

⁴ Tel. ed. and Srirangam text, 'lotuses fallen in the cavities on its banks.'

⁵ Tel. ed. and Srirangam text, 'delightsomeness.'

⁶ Tel. ed., 'sound of the abundant amorous sport of the gallinules that nestled in the forests of chair-bottom cane.'

⁷ Srirangam text, 'made by.'

⁸ Tel. ed., 'screams of wild cocks thronging the bowers of masses of reeds.'

⁹ Tel. ed. and Srirangam text, 'whose very soft sands were trodden by water nymphs eager to enjoy the sunbath.'

¹⁰ Tel. ed., 'very tremulous.'

¹¹ Tel. ed. and Srirangam text, 'evil female herons.'

¹² Tel. ed. and Srirangam text, 'the tendrils of whose reed-forests.'

the sight of the *uddaṇḍapālas* who moved within the circles of its rippling¹ waves; [100] whose shores² were dug up by hundreds³ of barbarians whose greed for getting treasure had been aroused by the sight of the mating of pairs of wagtails.

[101] As if angry, it displayed a <distortion of its face>, for it displayed an <outlet and waves>; drunk, so to say, it had a <tottering gait>, for it had a <winding current>; it was the beauty of the dawn, as it were, that gives <time> increase, for it gave its <shores> increase; it was like unto the place of combat of the Bhāratas with <quivering corpses>, for it had <dancing waters>; it was, one might fancy, the rainy season with <peacocks appearing but serpents hidden>, for its <pools were hid by expanded lotuses>; [102] it seemed to be one who courts a <king> out of desire for gain,⁴ for it courted the <mountain>. And also—

Even to-day it seems to call on him⁵

Who from a jar was born, while on its heights

Loud scream the elephants, with temples rent

By tawny lions' fearsome claws and keen.

Then said Makaranda :

[103] 'Behold this lion with his sinewy frame,
Now rising high behind and now before⁶;
His curving tail along his arched back,
His cavernous mouth, and white-tipped fangs agleam :
Yea, and his ears erect,⁷ the while he springs
Upon the lordly king of elephants.⁸

'And furthermore—

'His ears erect,⁹ in sudden onslaught skilled,
His mane astart, and jaws all hideous,¹⁰

¹ Tel. ed. and Srirangam text omit.

² Tel. ed. and Srirangam text, 'uneven shores.'

³ Tel. ed. omits 'hundreds.'

⁴ Tel. ed., 'it seemed an amorous woman courting a king.'

⁵ Agastya; cf. *Rāmāyaṇa*, 7. 57.

⁶ Tel. ed. and Srirangam text interchange the order of the epithets.

⁷ Tel. ed., 'neck erect.'

⁸ The literal translation of this stanza is given above, Introduction, p. 26.

⁹ Srirangam text, 'neck erect.'

¹⁰ Tel. ed. and Srirangam text, 'cavernous.'

His stiffened tail high-waving in the breeze—
 No artist could portray this awful beast
 [104] What time he croucheth on the mighty brow
 Of some great elephant, shrill trumpet
 Adown the lonely dells of Vindhya's mount.'

Meanwhile, in the cool shade of a rose-apple tree¹ that seemed a paramour conspicuous on account of (aphrodisiacs), since it was conspicuous on account of its (mainas),² he (Kandarpakētu) rested, after having gone a few steps³ along the Vindhya forest which abounded in (banyans) as a river in a low region abounds in (underbrush); [105] which had (great reeds everywhere) as the battlefield⁴ of the capture of Uttara's kine had (Bṛhannalā appear); which produced an abundance of (camphor) as the entrance of a drum in a dry land produces an abundance of (water from the clouds)⁵; which had (sap inherent in many trees) as the nectarous converse of the wise has its (savour drunk by many a knave); which continually held (plantain trees) as Nalakūbara's desire was to hold (Rambhā) continually; [106] which had its paths indicated by (ghaṇṭāravā-plants) as the course of a must elephant has his path indicated by the (sound of his bells); which had (quickly growing kadambas) as the worship of the Holy Lord⁶ has (many fruits growing near by); which gave joy to hundreds of (reeds) as the wealth of Virāṭa gave joy to hundreds of (Kīcakas).⁷

[107] Meanwhile, to the peak of the western mount climbed

¹ Tel. ed. and Srirangam text, 'in the shade under a rose-apple tree.'

² Tel. ed. and Srirangam text add, 'like Vikartana, who dived Chāyā, for it had (delightful shade); like Viṣṇu, who possessed (Lakṣmī), for it possessed (beauty); as a king bent on invasion is adorned with (chronging vehicles), it was adorned with (close-set leaves); as the Veda is bedecked with many (schools), it was bedecked with many (branches); as a group of courtesans has (the love of many paramours), it was (bright with many buds).'

³ Tel. ed., 'a journey of some length'; Srirangam text, 'a journey of some steps.'

⁴ Tel. ed., 'as the land of the capture'; cf. *Mahābhārata*, 4. 36-69.

⁵ Tel. ed. and Srirangam text, 'as the drum in the Kuru land brought a host of mighty men' (i.e., the Kāuravas and Pāṇḍavas). The allusion seems to be to a rain charm.

⁶ Śiva. Tel. ed., 'as the worship of the Holy Lord has (many fruits gone forth from afar), it had (lofty-growing kadambas).'

⁷ Cf. *Mahābhārata*, 4. 14-22.

that very god whose garment is of rays, with his disc red as the eyes of a must buffalo¹ exhausted by heat. Then Makaranda, getting fruits and roots, brought an abundance² of pleasing food in some way or other, and himself ate the remainder of what had been enjoyed by Kandarpakētu. Thereupon, placing that most dear one on the tablet of his heart, looking on her as if limned by a pencil,³ [108] Kandarpakētu, with unshaken resolution, slept on a couch of boughs prepared by Makaranda. Then, when but half a watch of the night⁴ had elapsed, Kandarpakētu heard there, on the tip of the rose-apple tree, the chatter of a parrot and a *maina*⁵ quarrelling one with the other, and he said to Makaranda: 'Good friend, let us now listen to the chit-chat of this pair!'

[109] Then the *maina*⁶ said, in a voice tremulous with anger: 'Wretch! you have gone off courting some other *maina*! How else have you passed this night?' Hearing this,⁷ the parrot said to her: 'My dear, an unprecedented story has been heard and witnessed by me⁸; for this reason there has been a loss of time.'

¹ Tel. ed. and Srirangam text, 'forest elephant.'

² Tel. ed. and Srirangam text omit 'abundance.'

³ Tel. ed. and Srirangam text, 'looking on that most dear one as if limned by the pencil of fancy on the tablet of his heart.'

⁴ Tel. ed. and Srirangam text, 'when but a watch of the night had elapsed,' also omitting 'there.'

⁵ The association of the parrot and *maina* (here called *lārīkā*) is a commonplace in both the ancient and the modern literature of India. In this association they convey weighty information in Swynnerton, *Rājā Rāndin*, pp. 105, 115-117, Calcutta, 1884 (where the *maina* is called *lārīkā*); Knowles, *Folk-Tales of Kashmir*, 2 ed., pp. 65-66, London, 1893 (where it is termed *hār*); Schleifer, *Tibetan Tales*, tr. Ralston, pp. 168-169, London, 1906; Steel and Temple, *Wide-Awake Stories*, p. 139, Bombay 1884; Ram Satya Mukharji, *Indian Folklore*, p. 60, Calcutta, 1904 (where the *maina* is called *sāri*). On talking birds in general in modern Indian folk-tales cf. Knowles, *op. cit.*, pp. 168-169, 193, 231, 434; Steel and Temple, *op. cit.*, pp. 176, 412; Temple, *Legends of the Panjāb*, 1. 9-10, Bombay, 1884; Day, *Folk-Tales of Bengal*, pp. 41-42, 134-135, London, 1883; Frere, *Old Deccan Days*, 2 ed., pp. 74-75, London, 1870; Dracott, *Simala Village Tales*, p. 62, London, 1906; Natesa Sastri, *Dravidian Nights*, p. 275, Madras, 1886; O'Connor, *Folk-Tales from Tibet*, pp. 160, 166, London, 1906. On the basis of the belief see MacCulloch, *Childhood of Fiction*, pp. 38, 247, London, 1905.

⁶ Tel. ed. and Srirangam text, 'a *maina* in the rose-apple bower, in a voice tremulous with anger, said to a parrot that had come after a long time.'

⁷ Tel. ed. and Srirangam text insert 'then.'

⁸ Tel. ed. and Srirangam text, 'dismiss your wrath! An unprecedented great story has been witnessed by me.'

Then, being urged¹ by the *maina*, whose curiosity had been aroused, he began to recount the tale.

[110] 'There is a city named Kusumapura,² adorned with whitewashed houses³ that have <statues> as the introductions⁴ to the *Byhathathā* have <heroines>⁵; where <children play> even as the <*mānavakakṛiḍas*>⁶ have metres; that have <turrets> as herds of elephants have <must beasts>; that have <windows> as Sugrīva's army had <Gavākṣa>; that are situated in <pleasant places> as Bali's abodes are situated in the <Sutala-hell>; [111] that is filled with a population which is <Kubēra> yet <Varuṇa>, for it is <generous> and <wise>; which is a <goatherd> yet a <deer>, for it <holds fast to passion> and is <delightful>⁷; which is <Priyaṃ vada> yet <Puṣpakētu>, for it <speaks kindly> and is <bedecked with flowers>; which is <Bharata> yet <Śatrughna>, for it <delights in astronomy> and <slays its foes>⁸; [112] which <makes the lunar day its highest object> yet <gives no heed to the lunar day>, for it is <devoted to lovers> and <gives full heed

¹ Tel. ed. and Srirangam text, 'repeatedly pressed.'

² With this description of Kusumapura Cartellieri ('Subandhu and Bāṇa,' in *WZKM.* 1. 132) compares that of Ujjayini in *Kādambarī*, pp. 102-111, Bombay ed., 1890 (tr. Ridding, pp. 210-214, London, 1896). Kusumapura is, of course, synonymous with Pāṭaliputra, the Palibothra of the classics, and the modern Patna (cf. Lassen, *Indische Alterthumskunde*, 1, 2 ed., 167-169, Leipzig, 1867; Hall, *Introd.*, pp. 35-36; M'Crinde, *Ancient India as described in Classical Literature*, p. 42, n. 3, Westminster, 1901).

³ Tel. ed. and Srirangam text, 'radiant with houses (white with auspicious white-wash) as the peaks of Mount Mandara are (delightful with renowned ambrosia).'

⁴ Tel. ed. and Srirangam text, 'sections.' Lacôte (*Essai sur Guṇādhya et la Byhathathā*, pp. 220-225, Paris, 1908), adopting the *lambhāir* or *lambhakkār* of Hall's manuscripts D and F and the commentator Jagaddhara, translates 'conquests,' thus bringing the allusion of Subandhu into harmony with the divisions of the *Kāthāsarit-sāgara* and *Byhathathāmañjarī* (for other interpretations see Speyer, 'Het zoogenoemde groote verhaal (de Byhathathā) en de tijd zijner samenstelling,' in *Verslagen en mededeelingen der Koninklijke Akademie van Wetenschappen, Afdeling Letterkunde*, 4. 9. 142; Von Mātkowski, *Der Auszug aus dem Pañcatantra in Kshemendras Byhathathāmañjarī*, *Introd.*, p. 10, Leipzig, 1892).

⁵ Lacôte (*loc. cit.*) very plausibly translates *śālabhakkārīkā* by 'vidyādhari' (cf. Jagaddhara's gloss *ad loc.*, *śālabhakkārīkā vidyādhari*, 'śālabhakkārīkā (is the same as) vidyādhari').

⁶ See Weber, *Ueber die Metrik der Inder*, p. 367, Berlin, 1803.

⁷ Tel. ed. and Srirangam text, 'which is <Kṛiṣṇa> yet <Rāma>, for it is <eloquent> and <delightful>.'

⁸ Srirangam text, 'yet <Lakṣmaṇa> . . . and <prosperous>.'

to hospitality»; which is <unnumbered> yet <numbered>, for it is <peaceable> and <learned>; which is <no arrow> yet an <arrow>, for it <discloses secrets> and is <valiant>; which is <not degraded> yet is addicted to many <liquors>, for it is <free from repentance> and addicted to many <sacrifices>; which is (Viṣṇu's) <disc> yet <no disc>, for it is <beautiful> and <without guile>; which <exudes no ichor> yet is <Supratika>,¹ for it <has no egotism> and is <goodly in figure>; [113] which is <no bird> yet is a <flamingo>, for it is like <Viṣṇu's bird> and <pure>; which shows no <diminution of oil> yet is a <household lamp>, for it shows no <ill consequences of affection> and <illuminates its race>; which has no <knots> yet is a <bamboo-shoot>, for it has no <deceit> and is a <scion of its race>; which increases its <lustre by justice> as a summer's day increases its <glow by Taurus>; which begins <asceticism> as the day at the end of Māgha begins <Phālguna>²; [114] which <has no planets> yet knows <Venus and Jupiter>, for it is <free from theft> and knows <the essence of poetry>.

'It is supplied with a population of courtesans who show the <marks of tooth-bites> as a day of the rainy season³ shows <broken clouds>; who are adorned with <pravālamani-bites> as the seashore is adorned with <coral and jewels>⁴; who are <expert in practising the *indrāṅgi*>⁵ as the host of Apsarasas are <unning from their association with Indra's wife>; who have their appetites whetted by their <paramours> as a wild elephant⁶ has his appetite whetted by the <young boughs>; [115] who are bred up <for strangers> as the koel is bred up <by another>; who

¹ The world-elephant of the northeast quarter.

² Māgha is the name of a lunar month corresponding to the latter part of January and the first part of February, and is followed by Phālguna. Tel. ed. and Srirangam text add, 'which goes in the path of the <good> as the wind goes in the path of the <planets>; which is the lord of <earth> as the sun is the lord of <rays>; which has <gold> as the Great Lord (Śiva) has the <moon>.'

³ Tel. ed. and Srirangam text, 'as the autumn.'

⁴ Tel. ed. and Srirangam text, 'who are adorned with <chain> as the seashore is adorned with <coral>.' See Schmidt, *Beiträge zur indischen Erotik*, pp. 502-503, Leipzig, 1902.

⁵ See Schmidt, *op. cit.* pp. 530-531, 564, 570.

⁶ Tel. ed. and Srirangam text, 'lordly elephant.'

are rocked <by Kāma> as a bee is rocked <among the flowers>; who are skilled in drawing <paramours> as a leech is skilled in drawing <blood>; who are bent on <coition> as a sacrificial priest¹ is bent on <divinity>; who have <gay paramours> as the arm of the Great Dancer² has the <quivering serpent>; who <inflame the hearts of their gallants> as Garuḍa <causes anguish to the hearts of serpents>; [116] who are <superior to (other) courtesans> as the demon³ Andha was <impaled on the trident>.

'There, too, dwells the revered Kātyāyana herself, called Vētālā,⁴ whose lotus feet are caressed by the garlands on the crests of gods and demons; [117] who is the forest fire of the great woods⁵ of Śumbha and Niśumbha⁶; who is the adamantine cliff of the mountain of the great demon⁷ Mahiṣa; whose lotus feet are bathed by the river⁸ of Jahnu's daughter falling from the matted locks⁹ of Him¹⁰ who holds the Ganges subdued by love.¹¹

'And in its environs flows the blessed Ganges, with a stream of fragrance from the lines of pollen of the flowers of the diadems of gods and demons¹²; [118] with a current of the tide of virtue¹³ from the ascetic's water-jar of the Great Father¹⁴; a pure rope¹⁵ for Sagara's hundreds¹⁶ of sons, come¹⁷ to earth, to ascend to the city of the gods¹⁸; with its waters perfumed by the dripping of the yellow sandal-wood trees¹⁹ on the bank, (trees) shaken by being

¹ Tel. ed. and Srirangam text, 'as one who continually performs sacrifices.'

² Śiva. Tel. ed., 'who are tight in the embrace of their lovers' as the forest of the arms of the Great Dancer has the marks of the serpent he holds.'

³ Tel. ed. and Srirangam text omit 'demon.' For the allusion cf. *Harivaṇḍa*, 143-144.

⁴ Tel. ed. and Srirangam text, 'Caṇḍī.'

⁵ Tel. ed. and Srirangam text add 'of the might of the great demons'; cf. *Mārkaṇḍeya-purāṇa*, 72-73.

⁶ Cf. *Mārkaṇḍeya-purāṇa*, 85-90.

⁷ Tel. ed. and Srirangam text, 'of the excellent mountain of the demon.'

⁸ Ganges.

⁹ Tel. ed. and Srirangam text, 'from the pinnacle of the matted locks.'

¹⁰ Śiva. ¹¹ Tel. ed. and Srirangam text, 'subdued by the strife of love.'

¹² Tel. ed. and Srirangam text, 'pollen of diadem-flowers fallen in the bathing of gods and demons.'

¹³ Srirangam text, 'proceeding from.'

¹⁴ Brahmā.

¹⁵ Srirangam text, 'a pure rope-ladder.'

¹⁶ Tel. ed. omits 'hundreds.'

¹⁷ Tel. ed. and Srirangam text, 'fallen.'

¹⁸ Cf. *Mahābhārata*, 3. 106-109.

¹⁹ Tel. ed. and Srirangam text, 'perfumed by the sap dripping from.'

rubbed by the frontal lobes¹ of Āirāvata; with its waves in commotion from their beating by the round hips of wanton Apsarasas; with its current pure because of the perfume of the forest of matted locks of the Seven Sages² come down to bathe; winding because of the very purification produced by its revolutions in the terrible cave of the matted locks³ of Him⁴ whose crest is the moon.

'As the earth is capable of the delight of touching the <trunk of Sārvabhāuma>, it is capable of the delight of touching the <hands of universal sovereigns>; as a pool in the autumn-tide has <white lotuses and (other varieties of) white lotuses> submerged⁵ by the water but revealed by swarms of bees hovering about and intoxicated with⁶ the perfume, so it has <Kumuda and Puṇḍarīka>; [119] as the *Chandovicitī* has the <mālīnī (metre)>⁷ it has the <Mālīnī (river)>⁸; though it has its darkness destroyed, it is <full of darkness>, for it has the <Tamasā>; though it has⁹ billows, it is <not difficult to cross on account of its billows>, for it is <impassable for the Avīci-hell>.

'This city is also adorned in one place and another with trees of pleasure gardens that produce¹⁰ flowers multitudinous as the hosts of stars; [12c] that prop up the clouds with shoots¹¹ made

¹ Tel. ed. and Srirangam text, 'check.'

² Tel. ed. and Srirangam text, 'forest of pure matted locks of the circle of the Seven Sages.'

³ Tel. ed. and Srirangam text, 'winding even now as if in the purification produced by its revolution in the cave of the terrible matted locks.'

⁴ Śiva.

⁵ Tel. ed. and Srirangam text, 'deeply submerged.'

⁶ Tel. ed. and Srirangam text omit 'and intoxicated with.'

⁷ See Weber, *Ueber die Metrik der Inder*, p. 391, Berlin, 1863. South Indian manuscripts give the name *Chandovicitī* to the sixteenth book of the *Bhāratiya-mētriyādistra* (ed. Regnaud, 'La Métrique de Bharata,' in *Annales du Musée Guimet*, 2, Paris, 1881), and Krishnamachariar (Introd., pp. 35-36) likewise discredits the old hypothesis that the *Chandovicitī* mentioned by Subandhu was the one written by Daṇḍin.

⁸ Tel. ed. and Srirangam text add 'as the series of planets is adorned with <Saturn, the moon, and the sun>, it has the <Yamunā and flamingoes>; as the beauty of an autumnal day has <the sound of yawning Brahminy ducks and Viṣṇu awakened>, it has <blazing red lotuses and the eyes of expanded white lotuses>.'

⁹ Tel. ed., 'is full of.'

¹⁰ Tel. ed. and Srirangam text insert 'a multitude of flowers, as it were, of the *santānaka*-tree clinging to its planities,' the *santānaka* being one of the five trees of Indra's heaven.

¹¹ Tel. ed. and Srirangam text, 'tips of shoots.'

uneven by the feeding of the horses of the chariot of the sun which are obedient when lashed by the whip in the hands¹ of Anūru; that show the beauty of an untimely evening by thousands of thick, soft, young shoots² produced by sprinkling with quantities of drops of ambrosia adhering to the feet of the gazelle in the moon; that are <refuges of joy most excellent> as Bharata's conduct was <ever a refuge to Rāma>; that sustain <cocoanut palms> as great heroes sustain the <wanton sport of women>; that extend wide the <bedda-nut trees> as raw youths let their <eyes> stray wide³; that have <lofty⁴ iron-wood trees> as lions bent on cleaving the frontal lobes of must⁵ elephants have <bristling manes>; that, though they have <omens of approaching death>, are <long-lived>, for they indeed have <soap-berry trees> and <raj-trees>⁶; [121] it (the city) is filled with <many temples> as the belly of Aditi is filled with <hosts of many gods>; it is adorned with <great offerings> and abounds in <gallants> as Hell is adorned by <great Bali> and abounds in <serpents>; it is pure even through its <drinking haunts>, because of its <temples>; it is free from calamities even through its <serpents>, because of its <wealthy> inhabitants. Where also⁷ dwells a king named Śrīṅgā-rasēkhara, whose staff-like arms are marked with the impress⁸ of the jewelled earrings of sleeping women exhausted by much⁹ passion; whose lotus hands are fragrant with the perfume of the garlands of flowers in the hair of the goddess of fortune of his mighty adversaries; [122] who makes <the affairs of others prosper in many ways> like a far-famed field which yields <great store of grain>. He cleaves the <might (of the foe), is pure, rules

¹ Tel. ed. and Srirangam text omit 'hands.'

² Tel. ed. and Srirangam text, 'flower-shoots.'

³ Tel. ed., 'have their faculties of politeness far away.' Tel. ed. and Srirangam text insert here, 'that are devoted to the <China rose> as ascetics are devoted to <muttered prayers>; that are adorned with <gargling cassias> as those ornamented are adorned with <made garlands>.'

⁴ Tel. ed. and Srirangam text, 'blooming.'

⁵ Tel. ed. and Srirangam text omit 'must.'

⁶ Tel. ed. and Srirangam text add 'though <provided with ascetics>, they are <dominated by passions>, for they are filled with *muni*-s and *madana*-stress.'

⁷ Tel. ed. and Srirangam text, 'there.'

⁸ Tel. ed., 'edges.'

⁹ Tel. ed. and Srirangam text, 'vehemence.'

justly, is free from envy and full of forethought, continually active, a giver of wealth, and a cause of happiness, being <Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubēra, and Śiva>; thus, though he has <eight forms>, he has <not eight forms>, for he indeed has <eight qualities>¹ and his <form is indestructible>; as Arjuna had <Subhadrā> and <Bhīmasēna>, he has <good fortune> and a <terrible army>; as² Kṛṣṇa had <Satyabhāmā> together with <Bala>, he has <truth, glory, and fortune> together with an <army>.

- [123] 'One³ doth <protect the gods>, yet <drinketh wine>;
The other⁴ hath a pure and single heart :
One³ had a <planet⁵ for his council-lord>,
And still <was taken in iniquity>⁶;
The other⁴ loveth righteousness alone :
The hand of one³ doth wield the <thunderbolt>,
Yet lusteth after wealth <ten millionfold>;
The other⁴ giveth all, and by his side
Great Indra's self doth seem but worthless grass!

- [124] 'In battle dread our king⁴ doth draw his bow,
Launching his arrows at the hostile host ;
Yea, dealeth doom unto his enemies
And winneth glory on the blood-dyed field.
On haste the foe, deeming his valour fled,
But swift their headless corpses strew the ground ;
And ere our monarch stands amidst the fray,
Death doth abide within the foemen's ranks.⁷

[125] 'While this king, skilled in kingly conduct, the conductor of the world with its girdle of four seas,⁸ rules the earth, there is loosing of a <bull> in sacrifice⁹ to ancestors (but there is no loosing of <claw>) ; there is ascent of <Virgo and Libra> by the moon

¹ The eight duties of the king are receiving, giving, sending, stopping, pronouncing, overseeing, condemning, and acquitting.

² Tel. ed. and Srirangam text transfer these characterisations to the previous sentence.

³ Indra.

⁴ Spṛṣṭvāśekhara.

⁵ Bṛhaspati (Jupiter).

⁶ That is, in adultery with Ahalyā, the wife of Bṛhaspati.

⁷ Tel. ed. and Srirangam text, 'Unto their doom the foemen's ranks have passed.'

⁸ Tel. ed. and Srirangam text, 'girdle of the four oceans.'

⁹ Tel. ed. and Srirangam text, 'sacrifices.'

(but there is no ascent of the <balance by girls>)¹; there is thought of <śūla and vyāghāta> in yōgas² (but there is no thought of <striking with the impaling stake>); there is cessation of <ichor> on elephants' cheeks (but there is no cessation of <generosity>)³; there is <employment> of the right and left hands in indicating direction⁴ (but there is no <amputation> of right and left hands); there is a <separation of cream> in the case of curds (but there is no <piercing with arrows>); [126] there is a <series of connexions> in sound-composition (but there is no <binding in fetters>); there are <similes and paraleipses> among the adornments of poetry⁵ (but there is no <reproach because of carelessness>); there is a <falling off of bits of targets> of arrows (but there is no <cessation in the joy of giving lacs>); there is <entire destruction of <kvips>⁶ (but there is no <destruction of all birds>); there is <closing of buds> in lotus-pools (but there is no <shrinkage of treasure>)⁷; there is <loss of caste> among rascals, but there is no <lack of Malabar jasmynes> in garlands of flowers⁸; there is cessation of <ichor> in aged elephants, but there is no cessation of <passion> among men; [127] there is <silver> in bracelets⁹ and the like, but there is no <bad caste connexion> among fair women; there is <interruption of the gāndhāra mode> in the musical scale, but there is no <surrender of minium> among ladies in the city¹⁰; there is <absence of roughness>

¹ That is, it is not necessary for any maiden to undergo the ordeal by balance (cf. Jolly, *Recht und Sittē*, p. 145, Strassburg, 1895).

² 'Die Zeit, welche die Summe der Bewegung in Länge von Sonne und Mond beansprucht, um den Betrag der Ausdehnung eines Mondhauses, d. i. 13° 20', zu erreichen, heisst ein yoga' (Ginzler, *Handbuch der mathematischen und technischen Chronologie*, 1. 361, Leipzig, 1906). The *yōgas śūla* (106° 40'–130° 0') and *vyāghāta* (160° 0'–173° 20') correspond to the ninth and thirteenth lunar mansions respectively (ib. p. 362). Tel. ed., 'in parturitions there is thought of being struck with pangs'; Srirangam text, 'yōga-exercises.'

³ Tel. ed. and Srirangam text omit.

⁴ Tel. ed. and Srirangam text, 'indications of direction.'

⁵ Tel. ed. omits 'of poetry.'

⁶ On the grammatical term *kvip* see *Pāṇini*, 3. 2. 61, 76, 87, 177.

⁷ Tel. ed. and Srirangam text add 'among the people.'

⁸ Tel. ed., 'there is <lack of Malabar jasmynes in garlands, but there is no loss of caste> in a wicked family'; Srirangam text, 'in families.'

⁹ Tel. ed. and Srirangam text, 'earrings.'

¹⁰ That is, none become widows. Tel. ed. and Srirangam text add 'there is knowledge of intonation in songs, but there is no knowledge of <singing> among the people.'

among attendants of low rank, but there is no <lack of raiment> among retainers¹; there are <dark clouds> in the nights, but there are no <dirty robes> among men; [128] there are <quaver notes> in songs, but there are no <fickle affections> among gallants; there are <outpourings of manly vigour> in tremulous delightsomeness, but there is no <desertion of justice> among citizens; there are <breaks> in changing musical modes, but there is no <crookedness> in thoughts; there is lack of <limb> in the God of Love, but there is no lack of <allegiance> in a retainer; there is an approach of <Love> at the appearance of youth, but there is no approach of <Death> among subjects; there are <wounds by the teeth> in amorous delights, but there is no <slaughter of birds> among the people; there is a <binding of the girdle> in love's disports, but there is no <tying of the tongue> in assent to generosity; [129] there is <redness of the lower lip> among young girls, but there is no <base inclination> among subjects; there is <cutting> in the case of hair, but there is no <spinning>² among women; there is <swordship> of³ swords, but there is no <crudelty> of men⁴; <death by the sword> is ordained of warriors,⁵ but there is no <loss of taxes or children>.⁶

'And set above all the harem is the chief queen,⁷ named Anan-gavatī, who has a <host of delighted attendants> as the ichorous streak on the cheek⁸ of the world-elephant has a <swarm of delighted bees>; [130] who is <tender> like Pārvatī <with the beautiful Kumāra>.⁹ And in some way, by Heaven's will, there was born

¹ Tel. ed., 'there is lack of toil among attendants of low rank, but there is no lack of silk in undergarments.'

² Cf. Quintus Curtius, 5. 2. 19 'Non aliud magis in contumeliam Persarum feminae accipit quam admonere lanae manus.' Even the modern weaver castes of India rank only as 'clean Śūdras' (Bhattacharya, *Hindu Castes and Sects*, pp. 227-236, Calcutta, 1896).

³ Tel. ed. and Srirangam text, 'in.' ⁴ Tel. ed. and Srirangam text, 'in minds.'

⁵ Tel. ed. and Srirangam text, 'in battles.'

⁶ Tel. ed. and Srirangam text add 'among subjects.'

⁷ Tel. ed. and Srirangam text add 'of that king thus constituted.'

⁸ Tel. ed. and Srirangam text omit 'on the cheek.'

⁹ Tel. ed. and Srirangam text, 'who is <tender> and adorned with a <golden diadem> as Pārvatī has the <beautiful Kumāra> and is adorned with a <digit of the moon>; who is lovely with <fresh garlands> and has <her face adorned with a sectarian

to them, after they had reached middle age, a daughter named Vāsavadattā, with a form enchanting the triple world; <giving joy to the eyes of thousands> as Pulōman's daughter <delighted the God of a Thousand Eyes>.¹ Now, even though she has reached maturity, she, who <rejoices her family> as Rāvaṇa's arm <made the mountains quake>, has remained averse to marriage in her youth.²

[131] 'But once upon a time³ came Spring, that causes fever in travellers⁴ through the soft, low sound of the swarms of bees that settle on the masses of buds of the opening mango-trees; that carries to every quarter the noise of the koels, whose throats are fragrant from tasting the perfume of the flowers of the mango shaken by the gentle Malaya breeze; that makes all⁵ the lake resound with the din of the *kalahaṃsas*, intoxicated and clinging to the clusters of expanded lotuses; [132] that wounds the hearts of the wives of absentees with the arrows of the southern breeze,⁶ come into contact with quantities of falling drops of showers of sap⁷ passing out through holes in the stems⁸ of buds

mark> as a stretch of forest is lovely with <new Arabian jasmines> and has <groves of *nāśaka*-trees>; who has <beautiful hair> and a <sweet voice> as the host of *Apsarasas* has <*Sukēśa*> and <*Mañjughoṣā*>.'

¹ Tel. ed. and Srirangam text add 'with an <exquisite form> as the slopes of Mount Mēru have <beautiful gold>; with <listening pupils> as an autumn night has <glittering stars>; beautified with a <row of perfect teeth> as an assembly of good men has a <group of faultless Brāhmaṇas>; adorned with <garlanded, lovely tresses> as the good fortune of the Rākṣasa race was adorned with <*Mūlyavān* and *Sukēśa*>.' The deity in question is Indra.

² Tel. ed. and Srirangam text add 'now, even though she has reached maturity, she has remained averse to marriage in her youth, which <rejoices her family> as the forest of Rāvaṇa's arms <made the mountains quake>; which is adorned with <doves> as Mount Vindhya is adorned with <*śaśāṅga*-trees>; which has <innate <loveliness> as the ocean has <innate <calinity> and is beautified with <excellent adornments> as Indra's pleasure grove is adorned <continually with the *śaśa*-tree> (Srirangam text, 'which is delighted with <youths of excellent adornments> as Indra's pleasure grove is delighted <continually with the *śaśa*-tree>'); which is <charming> as the wind carries off flowers.'

³ Tel. ed. and Srirangam text, 'then once upon a time.'

⁴ Because the humming of the bees recalls to them the homes that they have been obliged to leave and fills them with the fever of love-longing.

⁵ Tel. ed. omits 'all.'

⁶ Tel. ed., 'by warding off love in the southern breeze, which has its origin in quantities of drops'; similarly the Srirangam text.

⁷ Srirangam text, 'sweet sap.'

⁸ Tel. ed. and Srirangam text omit 'stems.'

of trumpet-flowers cloven by the tips of the claws¹ of koels; that makes medlar-trees horripilate from sprinkling² with rum in mouthfuls³ by amorous girls merry with wine; that has hundreds of *ushoka*-trees delighted by the slow⁴ stroke of the tremulous lotus feet, beautiful with anklets, of wanton damsels enslaved by amorous delights⁵; that has countless hundreds⁶ of travellers bewildered⁷ with listening to festal songs⁸ begun by knaves eager to hear songs full of obscenity sung everywhere⁹; [133] that has <red lotuses> as a rascal is <unpleasant to the good>; that has no <Malabar jasmine creepers> as one of low birth has no <origin>; that is honoured with hundreds of <yellowish-red *dhak*-trees> as Rāvaṇa was honoured by hundreds of <demons that had drunk of blood>; that has <sweet breezes> as a great lady-killer has <perfumes>; that has <thriving blue lotuses> as a good king makes the <circle of earth prosper>; [134] that has <full-grown cucumbers> as a realist¹⁰ <increases hope of wealth>; that has <overcome winter> as the poetic composition of good poets <possesses *tu*, *hi*, and *na*>¹¹; that is <freed from continuous night> as a good man has <no connexion with the bad>; that has blue lotuses, azure lotuses, and *sal*-trees as a fisherman <catches *rājīva*-, *utpala*-, and *jāla*-fish>¹²; that dislikes¹³ the <cranes of Maru>

¹ Tel. ed., 'hard beaks'; Srirangam text, 'hard nails and beaks.'

² Tel. ed., 'attention.'

³ Tel. ed. and Srirangam text add 'from the lotus mouths.' According to the conventions of Sanskrit literature, the medlar (*Mimusops Elengi*, Willd.) blooms only when sprinkled with mouthfuls of wine from the lips of beautiful girls. In like manner, the *ushoka* (*Jonesia asoca*) blossoms only when touched by a fair girl's foot.

⁴ Tel. ed. omits 'slow.'

⁵ Tel. ed., 'ardour.'

⁶ Tel. ed. and Srirangam text omit 'hundreds.'

⁷ Tel. ed. and Srirangam text, 'delighting in.'

⁸ Srirangam text, 'best of festal songs.'

⁹ Tel. ed. and Srirangam text, 'sung daily by buffoons full of obscenity.' The allusion is, of course, to the Holi-festival, held in early spring (see Crooke, *Popular Religion and Folk-Lore of Northern India*, 2. 313-322, Westminster, 1896).

¹⁰ Srirangam text, 'as a city man.'

¹¹ Tel. ed., 'that has no <winter> attached as the poetry of good poets has no *tu*, *hi*, and *na* attached'; Srirangam text, 'that has <no fall of winter attached> as the poetry of good poets has <no particles *tu* and *hi* attached>.'

¹² Tel. ed., 'that has <multitudes of blue and azure lotuses> as a fisherman <catches nets of *rājīva* and *utpala*-fish>.'

¹³ Tel. ed., 'displeases.'

as flocks of birds¹ in a beautiful tank dislike² the (basil); [135] that has the beauty of the (indrāṇī-plant) as Śakra delights in (Indrāṇī)³; that (surpasses the wormwood-tree) as a great hero⁴ (subdues his foes); that has the (beauty of globe-amaranth) as a knave has (unimpaired good fortune).

[136] 'When spring-tide is far advanced on earth, who is not transformed,⁵ since even an (emancipated ascetic beamed), for the (mango with its creeper bloomed)? Like a (feather-guard)⁶ the swarm of bees shone as a (protection), nestling on the arrow-shaft of the fresh mango-buds⁷ of Him whose arrows are flowers. Upon the Arabian jasmine-bud⁸ that had come forth from its stem the sweetly⁹ humming bee [137] seemed to sound the trumpet-call for Kāma's march¹⁰ to victory over the threefold world. By its fresh shoots the *ushoka*, because of its longing to be touched by a maiden's ankleted foot,¹¹ red with the dye of new lac, seemed to have assumed that colour.¹² The medlar-tree shone as if, through sprinkling¹³ with mouthfuls from amorous girls' lotus lips completely¹⁴ filled with sweet wine, it had assumed its (the wine's) colour¹⁵ in its own flowers. The *ushoka*-cluster, dotted by multitudes of bees that had fallen within it, inflamed the hearts¹⁶ of travellers like the circlet of the half-extinguished pyre of the Mind-Born God. [138] Like a necklace of pearls and sapphires,¹⁷ the beauty of the spring-tide was radiant with rows of blossoming Arabian jasmines and goodly swarms of bees.

¹ Tel. ed. omits 'of birds.'

² Tel. ed., 'displease.'

³ Tel. ed. and Srirangam text, 'that is radiant with the *indrāṇī*-plant) as Śakra is (delightful to Indrāṇī).'

⁴ Tel. ed., 'as one of great wisdom.'

⁵ Tel. ed., 'who would not be transformed'.

⁶ Tel. ed., 'like the written series of the letters of a name,' without attempt at paronomasia; similarly the Srirangam text.

⁷ Tel. ed., 'flowers.'

⁸ Tel. ed. and Srirangam text, 'in the hollow of the expanded Arabian jasmines.'

⁹ Tel. ed. omits 'sweetly.'

¹⁰ Tel. ed. omits 'march.'

¹¹ Tel. ed., 'a maiden's foot charming with the tinkling of an exquisite anklet.'

¹² Tel. ed., 'that very colour.'

¹³ Tel. ed., 'contact.'

¹⁴ Tel. ed. omits 'completely.'

¹⁵ Tel. ed. and Srirangam text, 'perfume.'

¹⁶ Tel. ed., 'minds.'

¹⁷ Tel. ed. and Srirangam text, 'like a necklace with pearls and sapphires.'

The flower of the iron-wood tree was lovely as the wheel¹ of the God of Flowery Arrows for agitating the hearts of absentees. The trumpet-flower seemed to be the hook of the God of the Flowery Bow to catch the fish which are the hearts of the travellers.²

[139] 'The breeze of Malaya blew with odours of great sweetness from the perfumes commingled by being crushed by the braids on the sloping foreheads³ of Lāṭa damsels, eager for abundance⁴ of amorous play; bearing the fragrance of the perfume of saffron-dust on the urn-like bosoms⁵ of fair Karṇāṭic beauties, versed in all amorous arts; making the sky re-echo with the sound of the very sweet⁶ humming of swarms of bees, collected because of the fragrance inherent in the splendour⁷ of the hair of beautiful, artfully expert damsels of Kuntala⁸; skilful in gathering perfumes for marks on lovely cheeks of Kērala girls, tremulous with the passion of young adolescence⁹; [140] cunning¹⁰ to touch the round buttocks of large-buttocked Mālava *ingénues*,¹¹ versed in all the four-and-sixty arts; cooled by¹² abundant drops of perspiration from the burden of the firm and swelling breasts of Andhra dames, overcome by amorous exhaustion.¹³

¹ Tel. ed., 'round whetstone'; Srirangam text, 'round whetstone for the arrows.'

² Cf. the quatrain of Bhartṛhari (Böhtlingk, *Indische Sprüche*, 2 ed., No. 6937, St. Petersburg, 1870-1873) thus translated by Jackson (in *Cosmopolitan Magazine*, 26. 276):

'Angling in life's river,
Cupid drops his line;
On the hook he fastens
Some fair maiden fine.

Men—those silly fishes—
Quick dart up above;
Out he pulls and files them
In the fire of love.'

³ Tel. ed., 'perfume of flowers (Srirangam text, 'association of the perfume of medlar-flowers') in the massy braids of hair dishevelled on the sloping brows.'

⁴ Tel. ed. omits 'abundance.'

⁵ Tel. ed., 'masses of saffron-dust on the pairs of fair, urn-like bosoms.'

⁶ Tel. ed. omits 'very sweet.'

⁷ Srirangam text, 'swaying.'

⁸ Tel. ed. and Srirangam text, 'on account of the delightful fragrance inherent in the tresses of western beauties filled with love-longing.'

⁹ Tel. ed., 'lifted up by young adolescence.'

¹⁰ Tel. ed., 'fortunate.'

¹¹ Tel. ed., 'talkative Mālava damsels.'

¹² Tel. ed., 'cool from.'

¹³ On the erotic characteristics of women from the several districts of India see Schmidt, *Beiträge zur indischen Erotik*, pp. 315-338, Leipzig, 1902, and for the 'four-and-sixty arts' see *ib.* pp. 136-146.

'Meanwhile, being informed by Vāsavadattā's maids of honour of her intention [not to wed],¹ Śrīgāraśekhara brought together, for his daughter's self-choice,² an assembly of the kings³ that possess the entire earth. Then Vāsavadattā⁴ ascended a dais noisy⁵ with the loud murmur of swarms of bees drunken with the fragrance of the perfume⁶ of burning aloes; [141] that was whitened by the radiance of the lustre of most vehement laughter⁷; that was thronged with a multitude of suitors skilled in many stories of ridicule of their rivals; [142] that was thronged with swarms of bees from the pleasure groves of the city, attracted by the fragrance of the burning incense⁸; that made the air re-echo with (delightful music) as Arjuna's battle made the air re-echo with (Nandighōṣa).⁹

'And there stood¹⁰ princes: some (conquered courtesans) as Kalāṅkura (had the adornments of his city conquered by the bird)¹¹; [143] others were (blind, swart, and without teachers) as the Pāṇḍavas were (associated with Kṛṣṇa, Drāupadī, and their teachers); others had (hopes of joy)¹² exceeding¹³ full blown as

¹ Tel. ed. and Srirangam text, 'his daughter's intention.'

² On the 'self-choice' (*svayamvara*) of a husband, a special privilege of the warrior caste, see Schmidt, *op. cit.* pp. 649-654; Jolly, *Recht und Sitte*, pp. 50-51, Strassburg, 1896; Post, *Grundriss der ethnologischen Jurisprudenz*, 1. 18-19, Oldenburg, 1894-1895; Schiefner, *Tibetan Tales*, tr. Ralston, pp. 282-284, London, 1906; Budhasvāmin, *Bṛhatkathāśālikāraṇyaka*, 5. 80-93; 20. 93-121 (ed. Lacôte, Paris, 1908); and, in modern folk-tales, Knowles, *Folk-Tales of Kashmir*, 2 ed., p. 494, London, 1893; Steel and Temple, *Wide-Awake Stories*, p. 430 (references to further literature), Bombay, 1884; Natesa Sastri, *Dravidian Nights*, pp. 29-31, 61-67, 143, Madras, 1886; Swynerton, *Indian Nights' Entertainment*, pp. 160-161, 171, 289, London, 1892. The *svayamvara* also forms one of the main motifs of the entire *Kādambarī*.

³ Tel. ed. and Srirangam text, 'princes.'

⁴ Tel. ed. and Srirangam text, 'the exquisitely hipped Vāsavadattā.'

⁵ Tel. ed., 'whose atmosphere resounded.' ⁶ Tel. ed., 'perfume of the smoke.'

⁷ Tel. ed., 'perfumed by the fragrance of the abundance of most vehement laughter.'

⁸ Tel. ed. and Srirangam text, 'fragrance of the burning perfume materials of bdellium and the like.'

⁹ Tel. ed. and Srirangam text add 'with gifts of (parched grain) as a monarch's audience-hall has gifts of (kings); beautified with a (canopy) as a hermit's abode is beautified with (sacrifices); adorned with (flowers) as Indra's heaven is adorned with (gods).'

¹⁰ Tel. ed. and Srirangam text, 'there, for an instant, stood.'

¹¹ Tel. ed. and Srirangam text, 'some (knew courtesans) as Kalāṅkura seized the adornments of the city.' The bird in question is Garuda.

¹² Tel. ed. and Srirangam text omit 'of joy.'

¹³ Tel. ed. and Srirangam text omit 'exceeding.'

autumn days have <cucumbers>¹ exceeding² full blown; others desired the <very beautiful girl> as men eager to repel a foe³ desire <their own army>; [144] some listened to <Holi-songs> as fowlers listen for <birds>; some were intent on the pursuit of <(mere) appearance> as hunters are intent on the pursuit of <wild beasts>; some destroyed the doctrines of <conventionality> as adherents of the teachings of Jāimini destroy the doctrines of the <Buddhists>; some showed (only) the <returns of the year> as wagtails reveal <gain for astrologers>; some uttered <rather doleful cries> as the borders of Sumēru are <made of gold>; [145] some were <dazzled at the sight of glorious folk> as pools of expanded⁴ white lotuses are <closed at the sight of the sun>; [146] some trusted in the delusion⁵ produced by the sight of the <beauty of the universe> as Duryōdhana trusted in the delusion⁵ produced by the sight of <Kṛṣṇa>; some, though <haughty within themselves through the consciousness of their elephants>, had goodly <steeds>, for they were indeed <powerful in their knowledge of self-defence> and had goodly <arms>; some, though desiring to <seize the hands (of their foes)>, thought <to give life>, for indeed, desiring <to wed (Vāsavadattā)>, they thought <of a thing not easy to do>; [147] some, though <subdued>, were <stalwart>, for they were indeed <dejected> and <motionless>; some had their <peace> taken away on account of their ignorance of the mysteries of their <senses> as the Pāṇḍava princes had their <lands> taken away on account of their ignorance of the mysteries of the <dice>; some were <Guṇāḍhyas>, authors of <Bṛhatkathās>, for they were <rich in hunting-nets> (and) authors of <great stories>⁶; others were <winds> with <sweet breezes>, for <they went in crooked ways> (and) <bore perfumes>⁷;

¹ Tel. ed. and Srirangam text, 'quarters of the sky.'

² Tel. ed. and Srirangam text omit 'exceeding.'

³ Tel. ed. and Srirangam text, 'eager for attack.'

⁴ Tel. ed. and Srirangam text omit 'expanded.'

⁵ Tel. ed. and Srirangam text, 'marvels of the delusion.'

⁶ Tel. ed., 'some followed after <great stories> as Guṇāḍhyas follow after <Bṛhat-kathā>'; similarly the Srirangam text.

⁷ Tel. ed. and Srirangam text, 'others bore <perfumes> as winds bear <sweet breezes>.'

[148] some manifested hopes on account of <crows> as the troops of the Kurus manifested hopes on account of <Drūpa>¹; some were unable to bear the <glory of heroes> as white lotus groups are unable to bear the <rays of the sun>. And² having regarded them one by one, [149] the princess retired from the dais with loveless heart.

'Then in a dream³ that very night she saw a youth adorned with an <armlet> as Vāli was adorned by <Aṅgada>; <with pearls about his neck> as the koel <has a sweet note>; skilful in attracting the <fair> as the golden gazelle was skilful in attracting <Rāma>; [150] rejoicing <the ears of his elders> by his nectarous words as Jayanta rejoiced <Indra>; <to whom gave he not joy> as Kṛṣṇa <gave no joy to Kāṁsa>; with <swift-moving hands> as a great cloud has <glittering hail>⁴; the elemental root of the tree of beauty⁵; the hill of ascent for the jewel of passion⁶; the mountain of origin of streams of delightful stories⁷; the spring-tide month of the mango of dexterity; the mirror of the face of nobility⁸; [151] the elemental seed of the tendrils of knowledge; the chosen spouse of glory⁹; the rival house to Lakṣmī and Sarasvatī¹⁰; the original abode of proficiency in virtue; the

¹ Tel. ed., 'some showed <a knowledge of crows> as the troops of the Kurus showed <the teaching of Drūpa>.'

² Tel. ed. and Srirangam text, 'and immediately.'

³ Tel. ed. omits 'in a dream.' For instances in modern folk-tales of the heroine falling in love with the hero from a dream see Frere, *Old Deccan Days*, 2 ed., p. 119, London, 1870; Temple, *Legends of the Panjab*, 2. 278-279; 3. 370-371, Bombay, 1884-1900; Swynnerton, *Indian Nights' Entertainment*, pp. 248-251, London, 1893 (where, as in the *Vāsavadattā*, both the hero and the heroine dream of each other).

⁴ Tel. ed. adds 'with <great truthfulness and glory> as the ocean has <great beasts and the (Vāḍava) fire>; composed, as it were, of pure rivers—his hair the <Mālinī>, for it was <garlanded>; his nose the <Tuṅgabhadra>, for it was <equiline and graceful>; his lip the <Śoṇa>, for it was <red>; his voice the <Narmadā>, for it <gave pleasure>; his arm the <Gōdā>, for it <gave the earth>; and his fame the <Ganges>, for it <sustained the heavens>.' So also the Srirangam text, except for the omission of '<with great truthfulness>' and '<great beasts>.'

⁵ Tel. ed. and Srirangam text, 'love.'

⁶ Tel. ed. and Srirangam text, 'for the multitude of jewels of all the qualities.'

⁷ Tel. ed. and Srirangam text, 'streams of stories of delightful love.'

⁸ Tel. ed., 'the mirror of beauty.'

⁹ Tel. ed., 'Sarasvatī.'

¹⁰ Tel. ed., 'glory and Lakṣmī.'

treasury, as it were, of great loveliness¹; with a form seductive² in the threefold world. And he is named Kandarapakētu, the son of a king named Cintāmaṇi. And even in sleep she heard his name and the like.³

'Straightway (she thought): "O Prajāpati! This I consider perfection in the creation of beauty! [152] He has been formed by the Lote-Born God,⁴ who, with his mind eager to behold the loveliness of his own skill,⁵ took the atoms of beauty inherent in the threefold world⁶! Otherwise, how is there possibly such perfect grace in him? In vain did Damayantī endure the hardship of dwelling in the forest⁷ for Nala's sake. [153] Uselessly did Indumatī, even though a queen, become enamoured of Aja.⁸ Fruitlessly Sakuntalā suffered the curse of Durvāsas for Duṣmanta's sake. To no purpose Madanamañjarī loved Naravāhanadatta.⁹ [154] In vain was Rambhā, whose thighs surpassed the plantain,¹⁰ enamoured of Nalakūbara. Fruitlessly did Dhūmōrṇā long for Yama among the thousands of Gandharvas, Gaṇas, and many gods¹¹ who came to her self-choice."¹²

[155] 'Thus meditating in many ways, as if she had ascended the midst of the fire of separation, as if she were swallowed up by the flame of the Vāḍava fire,¹³ as if she were devoured by the awful fire of the flame of the Last Day,¹⁴ as if she had entered

¹ Tel. ed. and Srirangam text, 'the treasury of the wealth of great loveliness.'

² Tel. ed. and Srirangam text, 'delightful.'

³ Tel. ed. and Srirangam text, 'even in sleep she heard his name and the like, that "he is Kandarapakētu, the son of a king named Cintāmaṇi."'

⁴ Tel. ed. and Srirangam text, 'formed by the Creator.'

⁵ Tel. ed. and Srirangam text, 'with his mind eager to behold his skill all at once.'

⁶ Tel. ed., 'beauty of the totality of the threefold world.'

⁷ Tel. ed., 'endure hardship in the forest.'

⁸ See *Raghuvamśa*, 6. 8.

⁹ This legend is apparently now lost.

¹⁰ See *Rāmāyaṇa* 7. 26. Tel. ed., 'who surpassed the plantain on the slopes of Mount Mēru by the massiness of her thighs.'

¹¹ Tel. ed. and Srirangam text, 'among the hosts of gods.' The allusion is apparently based on *Rig-Veda* 10. 10.

¹² Tel. ed. and Srirangam text add 'vainly Riddhi found Kubēra among the Gandharvas and Yakṣas. Fruitlessly the mind of Pulōman's daughter clave to the Lord of the Gods (Indra).'

¹³ Tel. ed. and Srirangam text, 'flame of the fire of love.'

¹⁴ Tel. ed. and Srirangam text, 'as if seized by the fire of Spring, as if devoured by the awful flame of the southern breeze.'

into the caverns of hell¹; thinking of Kāndarpakētu as if he were carved on her heart, which was emptied of all its faculties,² as if he were engraved there, inlaid, riveted, swallowed up, joined by strongest cement,³ entered into the frame of her bones, within her vitals, flecked with her marrow's pith, enveloped in her breath, placed in her inmost soul, [156] liquefied in her sheltering⁴ blood, distributed through her flesh; as if mad,⁵ as if deaf, as if dumb, as if listless, as if abandoning all her faculties, as if swooning, as if blasted by a planet, as if surrounded by a series of the billows⁶ of the sea of youth, as if enveloped by the bonds of love, as if pierced by Kāma's flowery arrows, as if reeling from the venom of the thought of love,⁷ as if shaken⁸ by the arrows of the contemplation of beauty, as if bereft of life by the winds of Malaya (she exclaimed): "Dear friend Anaṅgalēkhā, put thy lotus hand upon my heart! The pain of separation is hard to bear! Foolish Maḍanamāñjarī, [157] sprinkle sandal water⁹! Simple Vasanta-sēnā, bind my heavy hair! Fickle Taraṅgavatī, scatter the screw-pines' pollen¹⁰! *Gauche* Maḍanamālīnī, fan me with bits of *śāivāla*¹¹! Trivial Citralēkhā,¹² trace in a picture¹³ the thief of my thoughts! Noble¹⁴ Vilāsavatī, scatter an abundance of pearl-dust¹⁵! Passionate Rāgalēkhā, cover my bosom with a quantity of lotus leaves! Dear¹⁶ Kāntimatī, gently¹⁷ wipe away my tear-

¹ Tel. ed. and Srirangam text, 'into the house of the hell of madness.'

² Tel. ed., 'as if emptied of all her faculties; thinking of Kāndarpakētu as if he were carved on her heart.'

³ Tel. ed., 'adamant.'

⁴ Tel. ed. and Srirangam text omit 'sheltering.'

⁵ Tel. ed. and Srirangam text add 'as if blind.'

⁶ Tel. ed. and Srirangam text, 'rolling billows.'

⁷ Tel. ed. and Srirangam text, 'from the poisonous fluid of the thought of love.'

⁸ Tel. ed. and Srirangam text, 'pierced.'

⁹ Tel. ed. and Srirangam text, 'sprinkle my limbs with sandal water'!

¹⁰ Tel. ed. and Srirangam text, 'scatter the screw-pines' pollen on my limbs'!

¹¹ Tel. ed., 'with a bunch of *śāivāla*': Srirangam text, 'make a bracelet with a bunch of *śāivāla*'!

¹² Tel. ed., 'Citralēkhā.'

¹³ Tel. ed. and Srirangam text, 'on a tablet.'

¹⁴ Tel. ed. and Srirangam text, 'beautiful.'

¹⁵ Tel. ed. and Srirangam text add 'on my limbs.'

¹⁶ Tel. ed. and Srirangam text, 'most dear.'

¹⁷ Tel. ed. and Srirangam text, 'very gently.'

drops¹! [158] Come, good Sleep! Be kind to me! Alas! what is the use of my remaining faculties? Only too truly my other members were not made an eye by the Creator! Lord of the Flowery Weapons, this the supplication to thee: 'Attend thou upon a man of such a sort'²! [159] Breeze of Malaya, that teacheth to behold the woe³ of love, blow as thou wilt; my life is gone"⁴! Thus speaking in phrases manifold, she⁴ swooned, together with her friends.

'Straightway, having her life revived by the exertions of her servants, now⁵ upon the strand of the bank of a river⁶ of exceeding cool camphor water, now on the shore of a stream of most chill sandal-wood water, now in the shade of trees⁷ on the banks of pools covered with forests of lotuses,⁸ [160] now in plantain groves whose leaves were swayed by the wind, now on couches of flowers,⁹ now on beds of lotus-leaves,¹⁰ with her body burned by the fierce separation-fire of the collection of the rays of the twelve suns arisen at the time of the world's destruction, excessively emaciated, and, as it were, lifeless¹¹ (she cried): "His lotus mouth with its lote-like lower lip overspread with a smile white as the lustre of the tremulous waves of the milk-ocean agitated by mighty, trembling Mandara¹²! [161] His pair of eyes enamoured of his tears as a company of Brāhmans is enamoured of <Holy Writ>! The beauty of his straight nose which is spread full¹³ far abroad, as if eager to breathe the innate perfume of his fragrant mouth! His row of teeth lovely as a digit of the

¹ Tel. ed. adds 'Yūthikā, jasmine-adorned, agitate the damp winds with a fan of bits of plantain': Srirangam text, 'bits of reed.'

² Tel. ed. and Srirangam text, 'be thou obedient to one like me'!

³ Tel. ed. and Srirangam text, 'great joy.'

⁴ Tel. ed. and Srirangam text, 'Vāsavadattā.'

⁵ Tel. ed. and Srirangam text add 'led by her attendants.'

⁶ Tel. ed. and Srirangam text, 'on the bank of a river filled with.'

⁷ Tel. ed. and Srirangam text, 'sandal-wood trees.'

⁸ Tel. ed., 'with very red dāśa-trees, lotuses, and āśāmba'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'shoots of flowers.'

¹⁰ Tel. ed. and Srirangam text add 'now on rocks cooled by masses of camphor.'

¹¹ Tel. ed. adds 'devoid of strength.'

¹² Tel. ed., 'very greatly agitated.'

¹³ Tel. ed. and Srirangam text omit 'full.'

moon freed from blemish and white as a mass of foamy milk¹! His beauty never seen before, surpassing Kāma²! Those blessed places and people, the pure letters of his name, [162] and the righteous things which have been adorned by him"³!

'Over and over thinking thus, as if he were painted on the quarters and sub-quarters⁴ (of the sky), as if he were engraved on the cloud, as if he were reflected in her eye, she painted him in a picture as if he had been seen before, and kept gazing here and there.⁵ Then her confidante, named Tamālikā, having regarded her together with her friends, was sent to observe the feelings of Kandarapakētu; [163] and she came with me and is standing right here beneath the tree.'⁶

So speaking, he (the parrot) ceased. Then Makaranda, rising joyfully, told Tamālikā of the affair; and she, courtesying, presented an epistle to Makaranda.⁷ Then he⁸ read it himself:

[164] 'E'en when her eyes behold her lover true,
A maiden wavereth 'twixt hope and fear;
But when she only dreameth of his troth,
Ah, then, what fond assurance can she have''?

¹ Tel. ed., 'white as the foam of delicate nectar from a collection of the digits'; Srirangam text, 'beautiful as a collection of the digits.'

² Tel. ed., 'his beauty, surpassing Kāma in visible form'!

³ Tel. ed. and Srirangam text, 'those blessed places, those pure people, the lucky letters of his name, the things adorned by him'!

⁴ Srirangam text omits 'sub-quarters.'

⁵ Tel. ed., 'she kept looking for him here and there as if he were painted on the sky, reflected in her eye, or seen before in a picture'; similarly the Srirangam text.

⁶ Cf. Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM*, 18. 43-45, 48-49, for paintings of beloved objects; and for instances of love letters and confidantes as love messengers in modern Indian tales see Temple, *Legends of the Panjāb*, 1. 237; 2. 280-283, 295-297; 3. 372-375, Bombay, 1884-1900; Knowles, *Folk-Tales of Kashmir*, 2 ed., p. 68, London, 1893; Swynnerton, *Romantic Tales from the Panjāb*, p. 389, Westminster, 1903, and *Indian Nights' Entertainment*, pp. 171, 252, London, 1892. Cf. also Cimmino, *L'Uso delle didascalie nel dramma indiano*, pp. 35-36, Naples, 1912.

⁷ Tel. ed. and Srirangam text, 'then Kandarapakētu, rising joyfully and calling Tamālikā, made known the state of affairs. She, courtesying, presented him an epistle.'

⁸ Tel. ed., 'then Makaranda, taking it, read it himself'; Srirangam text, 'then Makaranda, taking and untying the epistle, read it himself.' For the confidant not only reading the heroine's love letter to the hero, but also writing one to her for him, see Swynnerton, *Indian Nights' Entertainment*, pp. 171, 252, London, 1892.

⁹ The literal translation of this stanza is given above, Introduction, p. 26.

Hearing this, Kandarapakētu, being above all joy¹ as if plunged in the ocean of ambrosia, rising slowly² with both his arms outstretched, embraced Tamālikā. Then, asking her³ the entire story of Vāsavadattā,—‘What does she do? What does she say? How is she?’ and the like—Kandarapakētu set forth, having passed the night there, and likewise the day.⁴

[165] Meanwhile even that Blessed One whose garland is rays had descended to the middle world as if to tell the⁵ story. Then into the water of the western sea sank the jewel of day, having the form of the disc in the crest of the cock of day; moving slowly, as if because of the grief brought upon multitudes⁶ of Brahminy ducks; charming with clusters of the flowers of the coral-tree⁷; possessed of the loveliness of the frontal lobes of Indra’s elephant, splashed with red lead⁸; with a circlet like unto an earring of the jewel in the hood of the monstrous Vāsuki, undulating beneath the bond of the mass⁹ of tangled locks of Śiva, shaken by the impetuous motion of his revel dance; [166] delightful as a mass¹⁰ of succulent barley to a bulling cow at evening¹¹; with the beauty of a ruddy¹² jewelled earring of a courtesan of the west¹³; formed like the rounded shoulder of the buffalo of day, cloven by the sword of blackness¹⁴; [167] the Black Ascetic’s begging-bowl, as it were, filled with honey¹⁵; seeming to be the beauty of the clouds with clusters of unfading

¹ Tel. ed. and Srirangam text, ‘deeming himself, as it were, above all joy.’

² Tel. ed. and Srirangam text, ‘very slowly.’

³ Srirangam text, ‘and then, sitting with her, he asked her.’

⁴ Tel. ed. and Srirangam text, ‘Kandarapakētu, with her and his friend, set forth from that place, having passed the day exactly there.’

⁵ Tel. ed. and Srirangam text, ‘this.’

⁶ Tel. ed. and Srirangam text, ‘hearts.’

⁷ Tel. ed. and Srirangam text, ‘coral-tree of the western mount.’

⁸ Tel. ed. and Srirangam text, ‘coloured with a line of red lead.’

⁹ Tel. ed., ‘in the hood of monstrous undulating Vāsuki, bound in the diadem of the mass’; similarly the Srirangam text.

¹⁰ Srirangam text, ‘dish.’

¹¹ Tel. ed., ‘delightful as a moist line of lac to a woman at evening.’

¹² Tel. ed. omits ‘ruddy.’

¹³ Srirangam text, ‘earring of Varuṇa’s darling.’

¹⁴ Is there here a covert allusion to the victory of Kālī (Durgā) over the demon Mahiṣa?

¹⁵ Tel. ed. and Srirangam text, ‘the skull, filled with sweet honey, of the Celestial Ascetic.’

flowers; like unto a cluster¹ from the *ushoka*-tree of heaven; the golden mirror, so to say, of a wanton of the west²; with the aspect of a branch of a coral-tree shaken by the motion of the tossing waves.

And³ gradually, [168] when the trees had their tops melodious with the soft notes of multitudes of sparrows, free from quarrels with each other⁴ and desirous of their nests after having rolled in the dust and flown up again; when the crows were eager for home; when the inner apartments⁵ gave forth the fragrance of the incense of aloes burning constantly; when the old men were angered at interruptions⁶ from the confused murmur of young folks eager to hear the poetic⁷ tales begun by the sages seated on the banks of the Taṭini, adorned with millet-grass; when the children longed for slumber, soothed with very light hands by old women⁸ who told them stories⁹ with tongues tremulous in the lullaby; [169] when the courtesans had assumed the insignia of passion; when the sages had entered upon their evening devotions, disgusted at hearing manifold obscene words¹⁰ from harlots possessed by their paramours¹¹; when the forest regions had the surfaces of the very soft sites of cow-stalls occupied by herds of

¹ Tel. ed. and Srirangam text, 'clusters of flowers.'

² Tel. ed. adds 'going toward the west' and 'red' as Bhadra was addicted to brandy and was 'amorous'; abandoning his rays and 'cloudy' as a foolish man abandons his wealth and is 'dejected'; with red rays as a Buddhist mendicant has red garments; possessed of understanding as the sun was possessed of 'Sampit'; so also the Srirangam text, except 'mighty Bhadra' for 'Bhadra' and 'poor man' for 'foolish man.'

³ Tel. ed., 'then'; Srirangam text, 'and then.' This entire sentence is translated and compared with *Harjagarita*, Jammu ed., 1879, pp. 30, 2-36, 4 (tr. Cowell and Thomas, pp. 67-68, London, 1897), by Cartellieri, 'Sebandhu and Bāpa,' in *WZKM.* I. 118-124.

⁴ Tel. ed. omits 'with each other.'

⁵ Tel. ed., 'interstices in the lattices of the inner apartments.'

⁶ Tel. ed., 'filled with anger at the sound of'; Srirangam text, 'desirous of the cessation of the sound of.'

⁷ Tel. ed. and Srirangam text omit 'poetic.'

⁸ Tel. ed., 'when the children, longing for slumber, were attended by old women who were pleased at being patted by very light hands'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'many stories.'

¹⁰ Srirangam text, 'had their ears disgusted by hundreds of obscene words.'

¹¹ Tel. ed., 'when fair women were disgusted...; when the sages had entered upon their evening devotions.'

antelopes slowly ruminating; when the thick woods¹ had nests filled with multitudes of sleepy crows²; [170] when the trees of the hermitages³ had⁴ families of monkeys without their monkey tricks⁵; when the flocks of owls that dwelt in huts within the hollows of aged trees were eager to set out; when the lamplight flashed forth⁶ as if the tips⁷ of the rays of the sun had burst into a flame, going forth to affright the darkness; when He⁸ whose banner is a fish, who steals the mind of all the world,⁹ and who hath a resonant bow, was unceasingly¹⁰ raining a shower of arrows; [171] when the courtesans, lovely in their attire of passion's task¹¹ and devoted to bawdy talk, were arranging their adornment; when women had their hips resonant with girdle-zones¹² bound on by their attendants; [172] when the courtyards had people hurrying to go to the houses of many folk¹³ who were continuing their narration of interrupted tales¹⁴; when the pleasure gardens¹⁵ were inhabited by the cocks; when the peacocks had ascended their perches; when the householders had performed the duties of eventide; when the swarms of bees were reposing¹⁶

¹ Tel. ed. and Srirangam text, 'clumps of village trees.'

² Tel. ed. and Srirangam text, 'ravens awakening from sleep.'

³ Srirangam text, 'trees in the gardens.'

⁴ Tel. ed. and Srirangam text, 'were filled with.'

[noisy cries.]

⁵ Tel. ed. adds 'when the trees in the gardens had flocks of cranes devoid of their'

⁶ Tel. ed. omits 'forth.' ⁷ Tel. ed. and Srirangam text, 'branches.'

⁸ Kāma.

⁹ Tel. ed. and Srirangam text, 'all things living.'

¹⁰ Tel. ed. and Srirangam text omit 'unceasingly.'

¹¹ Tel. ed., 'charming and lovely in passion's attire.' ¹² Tel. ed., 'girdle-adornments.'

¹³ Tel. ed. and Srirangam text, 'houses of tellers of tales.'

¹⁴ On the popularity of telling stories at night in India see Steel and Temple, *Wide-Awake Stories*, pp. vii, 2-3, Bombay, 1884; Swynnerton, *Rājā Rasālu*, p. 152, Calcutta, 1884; Day, *Folk-Tales of Bengal*, p. 176, London, 1883. According to some Oriental traditions (Robbe, *Griechischer Roman*, 2 ed., p. 593, Leipzig, 1900), telling stories at night was imported from Greece to India by Alexander the Great. But the custom prevails widely, being found, for instance, among the natives of Guiana (Im Thurn, *Among the Indians of Guiana*, p. 216, London, 1883), the North American Indians (Weitz, *Anthropologie der Naturvölker*, 3, 234-235, Leipzig, 1862), the Micronesians (ib. 5, 2, 81, Leipzig, 1870), the Africans (Nassau, *Fetichism in West Africa*, p. 330, London, 1904; Struyf, 'Aus dem Märchenschatz der Bakongo (Niederkongo),' in *Anthropos*, 3, 742), and in Europe generally (MacCulloch, *Childhood of Fiction*, p. 2, London, 1905). It should also be noted that the entire story of the parrot in the *Kādambarī* (pp. 107, 614-615, Bombay ed., 1890 (tr. Ridding, pp. 46, 203, London, 1896)) is told at night.

¹⁵ Tel. ed. adds 'of the Kirātas'; Srirangam text, 'of Kirāta houses.'

¹⁶ Tel. ed. and Srirangam text add 'in crooked beds.'

in huts within the hollows of lotus-buds, narrow because the tips of their filaments were bent up and down¹ in their contraction²; —then, with the thought: 'By this path the lordly shining (sun) must go'! the lordly twilight was seen, as if with raiment of all manner of cloth³; as if a continuous tessellated pavement of jewels made by Ocean⁴; [173] as if containing the blood of the buffalo of day, cloven by blackness⁵; as if a coral-creeper of the great ocean of the sky⁶; as if the red lotus of the pool of the heavens; as if the golden bridge⁷ of the progress⁸ of Kāma; as if the madder-hued, ruddy banner of the palace of the sky; with a yellow <sky> as at her self-choice Lakṣmī chose Him⁹ of the yellow <robes>; devoted to the <stars> and with a red <atmosphere> as a female (Buddhist) ascetic is devoted to <Tārā> and wears red <garments>.¹⁰

And straightway¹¹—while the courtesans seemed to be pupils¹² of the twilight skilled in <arrangements of pleasure-giving (musical) modes>, for they were skilled in <amorous tricks of night>¹³; [174] while the sky seemed to be a street of shops devoid of <them that hold the balance>, for it was devoid of <the sustainers¹⁴ of Libra>; while the lotuses had the folds of their buds tightly¹⁵ closed; while bees¹⁶ wandered here and there over

¹ Tel. ed., 'bent high up.'

² Srirangam text, 'instantaneous contraction.'

³ Tel. ed., 'with raiment of cloth on every side'; similarly the Srirangam text.

⁴ Tel. ed. and Srirangam text, 'made by Ocean for the sun.'

⁵ Tel. ed. and Srirangam text, 'cloven by the sword of blackness.' Is there here a covert allusion to the victory of Kālī (Durgā) over the demon Mahiṣa?

⁶ Tel. ed. and Srirangam text, 'creeper of the western ocean.'

⁷ Tel. ed. and Srirangam text, 'golden banner.'

⁸ Tel. ed. and Srirangam text, 'chariot.'

⁹ Viṣṇu.

¹⁰ Tel. ed. adds 'reddened with buds' as a courtesan is addicted to paramours; with diver-red clouds as a beautiful woman has her breasts copper-coloured with saffron; with reddish <stars> as an ichneumon has reddish <eyes>; so also the Srirangam text, except 'fair faced dame' for 'courtesan.'

¹¹ Tel. ed. and Srirangam text, 'then straightway.'

¹² Srirangam text omits 'pupils.'

¹³ Tel. ed., 'when the courtesans were skilled, as it were, in nightly amours; when the flashing lamp-lights seemed to be pupils of the twilight'; with no attempt at paranomasia.

¹⁴ The moon, etc., according to Śivarāma.

¹⁵ Tel. ed. omits 'tightly.'

¹⁶ Tel. ed. and Srirangam text, 'swarms of bees.'

the lotus-pool as representatives of the darkness¹; [175] while the lotuses, love-lorn through separation from the sun, seemed to wail under the semblance of the cries² of distressed female ospreys³; while the early evening seemed an astrologer (pointing out the houses), for it (revealed the constellations)—there spread darkness like the blackness of the column⁴ of Śiva's throat; [176] with most goodly (stars) as the army of the demons had the most goodly (Tāraka)⁵; increasing the outcry of the (owls) as the combat of the Bhāratas increased the outcry of (Ulūka)⁶; dulling the glory of the (crows) as the prowess of Dhṛṣṭadyumna dulled the glory of (Drōṇa); with (owls) moving about as Indra's pleasure garden had (Indra) moving about; (hiding all the quarters of the sky) as fire⁷ (consumes all its fuel); [177] resting its belly, as it were, on the mountain slopes with their very close fragments of stone⁸; with its eye, so to say, on peaks that were red with lustre⁹ from the light of the eyes of sleeping lions¹⁰; seeming to have life through the fire-flies; apparently increased by the columns of smoke from oblations; made dense, as it were, by masses of aloes-wood smoke¹¹ in adorning the heavy tresses of amorous girls; [178] seeming to be illumined by spray from the stream of ichor from¹² elephants' temples blackened by swarms of bees clustering right closely together¹³; heaped, if one might say so, in the shadows of clumps¹⁴ of dense *tamāla*-trees; apparently

¹ Tel. ed. and Srirangam text, 'repelled by the darkness.'

² Srirangam text, 'notes.'

³ Tel. ed. and Srirangam text add 'while the lotuses, standing in water coloured by the reflected hue of twilight, seemed filled with fire through the pain of their hearts at the destruction of their spouses.'

⁴ Tel. ed. and Srirangam text omit 'column.'

⁵ Tel. ed. and Srirangam text, 'revealing the (stars) as the army of the demon revealed (Tāraka).'

⁶ Srirangam text, 'of Ulūka and Śakuni'; cf. *Mahābhārata*, 5. 161.

⁷ Tel. ed. and Srirangam text, 'the flame of fire.'

⁸ Tel. ed., 'rough with their very close stones.'

⁹ Tel. ed. and Srirangam text, 'splendour of the lustre.'

¹⁰ Tel. ed. and Srirangam text, 'lions awakened from sleep.'

¹¹ Tel. ed. omits 'aloes-wood' and 'heavy'; Srirangam text omits 'aloes-wood.'

¹² Srirangam text, 'dripping ichor fallen from.'

¹³ Tel. ed., 'seeming to be illumined by very thick swarms of black bees; blackened, as it were, by the spray of dripping ichor fallen from elephants' temples.'

¹⁴ Tel. ed. and Srirangam text, 'forest clusters.'

lurking in the hoods of serpents, swart as lampblack ; the mantle, as it were, of a woman who keeps an assignation by night ; the remedy, if it might so be termed, for the gray hair of an aged courtesan¹ ; the offspring of life, one might say ; the friend, as it were, of the iron age ; [179] the comrade, in all seeming, of a rogue's heart² ; <concealing> manifest objects as Buddhist doctrines <deny> manifest objects. It was darkness which seemed to delight in the enchanting round lobes of absolutely must elephants³ ; which apparently yielded fruit in forests of clusters of wide-spreading *tamāla*-trees with exceedingly close and numerous leaves⁴ ; which trembled, as it were, in the masses of very⁵ heavy tresses of dearest sweethearts ; which apparently was mingled with rays of sapphire gems⁶ ; [180] which was like the exceeding dense blackness in pits, on river-banks, and in forests⁷ ; which was proud, it would seem, of swarms of bees, manifestly cunning, huge, and evidently strong, drunkenly dancing on the boughs of the *conessi*-bark trees⁸ ; gleaming with the hoods of serpents, destructive⁹ with very thick venom ; broken¹⁰ with menacing flashes from the teeth of tuskers, mad with their burden of ichor.¹¹

[181] And at the time of the rising of the moon with its blackness of night, bowing low, as it were, with folded hands under the

¹ Tel. ed. and Srirangam text, 'courtesans.'

² Tel. ed., 'rogues' hearts.'

³ Tel. ed., 'in the lobes of must elephants' ; Srirangam text, 'in the enchanting lobes of herds of must elephants.'

⁴ Tel. ed., 'in swarms of bees, manifestly cunning, huge, and evidently strong, hidden in the calyxes of great expanded flowers on the boughs of many trees in the forests of clusters of wide-spreading *tamāla*-trees with exceedingly close and numerous leaves.'

⁵ Tel. ed. omits 'very' and 'dearest' ; Srirangam text omits 'very.'

⁶ Tel. ed. and Srirangam text omit 'gems.'

⁷ Tel. ed. and Srirangam text omit 'forests.'

⁸ Tel. ed. omits this description ; Srirangam text, 'swarms of bees, manifestly cunning, huge, and strong, with their feet hidden in the calyxes of great expanded flowers on the boughs of many trees.'

⁹ Srirangam text, 'destructive to elephants.'

¹⁰ Tel. ed., 'utterly broken.'

¹¹ Tel. ed., 'burden of ichor ; with the *axone* of earth folded up as the commencement of sunrise has oblate lotuses folded up ; concealing every fissure as the high estate of the wicked conceals all character ; bowing, as it were, with folded hands under the guise of closing blue lotuses to the night which had come' ; similarly the Srirangam text.

guise of closing blue lotuses, immediately ¹ the stars shone forth, scattered like drops of the stream of water of Jahnu's daughter wandering in the winding hollows of ² the mass of matted locks of Śiva, shaken by the fury of his twilight dance; showers ³ of drops, one might say, shed from the trunks ⁴ of the herd of terrible must ⁵ world-elephants bowed with the burden of bearing ⁶ the earth, hard to sustain ⁷; [182] masses of foam, as it were, poured out by the steeds ⁸ of day, weary of wandering in the far distant sky; giving rise to the suspicion that they might be a grove of white lotuses ⁹ in the great ocean of the heavens; like ciphers ¹⁰ because of the nullity of metempsychosis, scattered ¹¹ in the sky as if on the ink-black skin rug of the Creator who reckoneth the sum total with a bit of the moon for chalk; parched grain, it would seem, sown by the hand of Rati, (the wife) of Him whose banner is a dolphin, ¹² and who setteth forth to conquer ¹³ the threefold world; [183] like globules ¹⁴ on the pearly arrows of Him of the flowery bow ¹⁵; masses ¹⁶ of foam, as it were, in the ocean of the sky; handfuls of cosmetic, so to say, prepared by Rati in the courts ¹⁷ of heaven; multitudes ¹⁸ of pearls, one might fancy, in the necklace of the Lakṣmī of the heavens; fragments of the bones of Kāma, in all seeming, scattered by the wind's impulse ¹⁹ from the circle of the pyre of the moon ²⁰; [184] like the semblance of

¹ Tel. ed. and Srirangam text, 'then immediately.'

² Tel. ed. and Srirangam text, 'wandering in her devious roamings in.'

³ Tel. ed. and Srirangam text, 'wide-spread showers.'

⁴ Tel. ed., 'cheeks.'

⁵ Tel. ed. and Srirangam text omit 'must.'

⁶ Tel. ed. and Srirangam text, 'bowed with bearing.'

⁷ Tel. ed. and Srirangam text, 'hard to bear.' [the mouths of the steeds.]

⁸ Tel. ed. and Srirangam text, 'broad masses of foam on the edges of the cavities of

⁹ Tel. ed. and Srirangam text, 'mass of white lotuses.'

¹⁰ Literally 'points' (cf. the form of the null sign in the Bakhṣālī Manuscript). On the importance of this passage for the history of the Arabic (properly; Hindu) numerals see Bühler, *Indische Paläographie*, p. 78, Strassburg, 1896; cf. also Smith and Karpinski, *Hindu-Arabic Numerals*, pp. 51-54, New York, 1911.

¹¹ Tel. ed. and Srirangam text, 'painted.'

¹² Kāma.

¹³ Tel. ed. and Srirangam text, 'in desire of conquest over.'

¹⁴ Tel. ed. and Srirangam text, 'scattered globules.'

¹⁵ Tel. ed., 'wide-spread masses.'

¹⁶ Tel. ed., 'in the delimitation of.'

¹⁷ Tel. ed., 'torn-off multitudes of pearls'; Srirangam text, 'old multitudes of pearls.'

¹⁸ Tel. ed. and Srirangam text, 'entrance.'

¹⁹ Tel. ed., 'from the circle of the pyre of Kāma, burnt by the Destroyer's (Śiva's) fire'; similarly the Srirangam text.

parched grain¹ roasted in the pan² of the vast surface³ of the sky, that was excessively heated by the evening breeze and smoky with the smoke⁴ of rising dusk.

With them the sky shone as if turned to a leper.⁵ Exceedingly distressed⁶ was the pair of *cakravākas*, filled with a series of <deep⁷ sighs> and skilled in the joining of <ills in delightful contact> as the diction of a good poet⁸ is filled with a series of <long⁹ chapters> and skilled in the joining of <delightful paronomasias and *vaktra* metres>.¹⁰ [185] Separated was the pair of Brahminy ducks, whose feet were variegated by swarms of bees delighted and intoxicated by the honey-drops that adhered from their course through the clusters¹¹ of lotuses, and who were parted by the incarnate curse¹² of darkness as if by the noose¹³ of Death. [186] The pair of Brahminy ducks was parted like the heart of a lotus, distressed by separation from the sun. A swarm of bees was seen moving beside a lotus as if they were the messengers of the husband moon about to come. Under the guise of stars¹⁴ the quarters of the sky made lamentation with great drops of tears,¹⁵ as if in grief for the departed Lord of Day.¹⁶ Under the guise of its series of new filaments the lotus burned within the heart of its bud like a fire of chaff¹⁷ at separation from its shining love.

¹ Tel. ed. and Srirangam text, 'parched grain bursted.'

² Tel. ed., 'kitchen.'

³ Srirangam text omits 'vast surface.'

⁴ Tel. ed. omits 'with the smoke.'

⁵ According to a reading recorded by Śivarāma, 'with them the sky shone as if spotted.'

⁶ Srirangam text, 'then exceedingly distressed.'

⁷ Tel. ed., 'very deep.'

⁸ Tel. ed., 'good poetry.'

⁹ Tel. ed., 'very long.'

¹⁰ See Weber, *Ueber die Metrik der Indier*, p. 199, Berlin, 1863; Tel. ed., 'paronomasias, *vaktra* metres, and *cakras*' (the latter being a *carmen figuratum* in the form of a disc; cf. *Kāvyaprakāśa*, tr. Jhā, p. 197, Benares, 1898; *Vidagdhamukhamandana*, 3. 12-15, ed. Haeberlin in his *Kāvyasāgraha*, pp. 290-291, Calcutta, 1847).

¹¹ Tel. ed. and Srirangam text omit 'clusters.'

¹² Tel. ed. and Srirangam text, 'being parted as if by the curse.'

¹³ Yama, the god of death, is believed to draw the souls of the dying from their bodies by means of a noose or cord.

¹⁴ Tel. ed., 'under the guise of drops of water from the eyes of the stars'; similar the Srirangam text.

¹⁵ Tel. ed. and Srirangam text omit 'with great drops of tears.'

¹⁶ Tel. ed. and Srirangam text, 'the departed beloved of the Lord of Day.'

¹⁷ Tel. ed. and Srirangam text, 'the chaff fire of the flame of grief burned in the heart of the lotus.'

[187] Forthwith¹ black darkness spread like a mass of collyrium from the forest of the sky, reduced to ashes by the rays² of the sun; blotting out (the heavens and the sky) as the words of revelation blot out (the doctrines of the Digambara Jains)³; a molten *rājapatta* gem,⁴ as it were; and as the surge of the ocean.⁵ And⁶ straightway the Lord of Night ascended with the ruddy disc of his arising; the ball⁷ of the princess Night; the⁸ golden mirror of Kāma; like to a cluster of young red coral-flowers on the eastern mount; round as drops of saffron on the foreheads of eastern damsels⁹; [188] like a golden earring of the beautiful sky; a mass of henna, as it were, dropped from the hands of tiring-maids of celestial brides; a golden jar, it would seem, in the stucco of the heavens; a golden¹⁰ dish in motion, it might be termed, for the progress of the God of the Dolphin Banner, setting forth for the conquest¹¹ of the threefold world; stealing the beauty of the top of Kāma's golden quiver; possessed of the colour of the China roses that grow on the topmost peak of the eastern mount; a dish, as it were, filled with a ball of pellucid saffron belonging to a wanton of the night; [189] even as a single¹² jar-like breast, tawny with saffron, of a fair dame of the east¹³; (occupied by a gazelle) as the milk ocean¹⁴ is (ruled by Viṣṇu);

¹ Tel. ed. and Srirangam text, 'then.'

² Tel. ed. and Srirangam text, 'by the forest conflagration of the rays.'

³ Tel. ed. and Srirangam text add 'though (Kṛpā), it concealed the distinctive characteristics of (Viṣṇu), for it was black and concealed the distinctive characteristics of (all forms).'

⁴ An inferior sort of diamond.

⁵ Tel. ed. and Srirangam text, 'as running streams of cloth of molten silver.'

⁶ Tel. ed. and Srirangam text, 'then.'

⁷ Tel. ed. and Srirangam text, 'like a patchwork garment.'

⁸ Tel. ed. and Srirangam text, 'like the.'

⁹ Tel. ed. and Srirangam text, 'round as sectarian marks of *śaṇḍāśaka*-flowers fastened to the forehead as adornments of eastern damsels.'

¹⁰ Tel. ed. and Srirangam text, 'auspicious.'

¹¹ Tel. ed., 'seeking to conquer.' Tel. ed. omits the two adjectives following; the Srirangam text omits the second only, having for the first 'like the mouth of Kāma's golden quiver.'

¹² Tel. ed. omits 'single.'

¹³ Srirangam text adds 'a cage, so to say, for the pleasure birds of the female *Vidyādhara*s that wander in the sky; the lute-gourd, wrapped in red cloth, one might fancy, of a pair of *kinnaras* resting on the summit of the eastern mount.'

¹⁴ Tel. ed. and Srirangam text, 'Garuḍa.'

with distinctive marks as Rāma was attended by Lakṣmaṇa¹; the lord of the stars as Sugrīva was the lord of Tārā²; with a red disc as a good monarch has a devoted circle (of attendants).³

Then⁴ the glow brought close to night went to destruction as if entered into the heart of a loving woman; as if drunk by the cups of the eyes⁵ of female chickorees⁶; [190] as if licked up by masses of red lotuses.

Straightway the Lord of Planets⁷ ascended like a cake of butter⁸ exhibited by the neatress Night; a mirror, it would seem, bearing the beautiful face of Him whose banner is of flowers⁹; the white umbrella, as it were, of Him whose banner is a dolphin; the round ivory hilt, it might be termed, of the great sword of night; the white chowry, one would fancy, of the mighty King of Passion; [191] like to the sandy shore¹⁰ of a Yamunā of the night; the crystal linga, so to speak, of the Great Ascetic of the heavens; the egg of a black serpent, in all seeming; a shell, as it were of the great celestial sea¹¹. a monument, one might call it, to him whose banner is a dolphin and who was consumed by the Foe of Love¹²; like to the circle of the pyre, marked with charcoal in dark spots, of Him who was born of fancy; apparently a white lotus of the Ganges coursing in the heavens; a mass of

¹ See *Mahābhārata*, 3. 276.

² Tel. ed. and Srirangam text, 'with tredden stars as the Lord of the Monkeys had (Tārā's love); dear to Rōhiṇī (the fourth lunar mansion) as a bull is dear to the cow.'

³ Tel. ed., 'with a red disc and accompanied by soft rays as a good monarch has a devoted circle (of attendants) and is accompanied by light taxes'; similarly the Srirangam text.

⁴ Tel. ed. and Srirangam text omit 'then.'

⁵ Tel. ed. and Srirangam text, 'pairs of eyes.' According to the conventions of Sanskrit literature, the eyes of the chickoree (*Cucubis chuker*, Gray) become red at the sight of poison. It is also supposed to live only on moonbeams (see below, p. 108).

⁶ Tel. ed. and Srirangam text, 'female catmandas.'

⁷ Tel. ed. and Srirangam text, 'the blessed Lord of Stars, with his radiance destroyed.'

⁸ Tel. ed. and Srirangam text, 'fresh butter.'

⁹ Tel. ed., 'bearing the reflexion of a gazelle.'

¹⁰ Tel. ed. and Srirangam text, 'new shore.'

¹¹ Srirangam text adds 'the crystalline water-pot, so to say, of the Ascetic of the sky.'

¹² Tel. ed., 'a monument, one might call it, marked with charcoal in dark spots, to Him who was born of fancy and was burnt by the fire from Śiva's eye.'

foam, as it were, of the mighty ocean of the sky; a quicksilver ball, one might imagine, of the dark metallurgist¹; a silver jar, so to say, spangled with shoots of millet-grass²; [192] lovely as the wheel of Kāma's chariot³; the dove, it might be termed, of the palace of the heavens; even as the beauteous crest-jewel of the eastern mount⁴; like unto Āirāvata's frontal lobe when deprived of its minium⁵; resembling a fragment of the head of an old and broken-horned cow belonging to the field of heaven with its white wheat of stars; a silver vessel,⁶ as it were, yellowish with balls of sandalwood, fallen from the hands of a divine maiden. [193] And it was the white lotus of the bees of the eyes⁷; like to⁸ the sand bank bed of the geese⁹ of the mind; the crystalline fan of the fires of separation; the round white whetstone of Kāma's arrows.

[194-195] Meanwhile there were equivocal and jealous¹⁰ conversations, full of innuendoes and broken with emotion,¹¹ (delivered by the lips) of female messengers sent to sweethearts by hosts of women anxious for a rendezvous. [196] As for example¹²: 'Beware of evil women's wiles, beloved! Thou dost not truly know thyself! [Beware, destroyer of bliss! Truly thou knowest not that thou art made a wretched woman!]; [197-198] 'Thou art a lover,¹³ (even though) not one among them that draw and kiss (women and) make (them) run! [Thou utter rascal! Thou art

¹ Tel. ed., 'the celestial metallurgist.'

² Tel. ed. and Srirangam text add 'for the anointing of the Mind-Born God (Kāma).'

³ Tel. ed. and Srirangam text, 'the white wheel, as it were, of Kāma's chariot.'

⁴ Tel. ed. and Srirangam text, interchanging this adjective with the one preceding, 'even as the crest-jewel of the serpent-king of the eastern mount.'

⁵ Tel. ed., 'laved in the river of heaven'; similarly the Srirangam text.

⁶ Tel. ed. and Srirangam text, 'fan.'

⁷ Tel. ed. and Srirangam text, 'the eyes of the world'

⁸ Tel. ed. and Srirangam text omit 'like to.'

⁹ Tel. ed. and Srirangam text, 'flamingoes.'

¹⁰ Tel. ed. and Srirangam text omit 'jealous.'

¹¹ Tel. ed., 'displacements (of words).'

¹² The passage following is certainly the most difficult in the entire *Vāsavadattā*, and only the most probable of the many interpretations suggested by Śivarāma and Krishnachariar have been adopted. The renderings here given do not attempt, therefore, to exhaust all the possibilities. The parenthetical translation is placed in brackets.

¹³ Ironical.

hard as a rock! Thou art magnetite, (even though) not one among loadstones, touchstones, (and) magnets!'; [199] 'Thou art like a rower, devoted to other than the functions of his duty, drawing his sword in vain! [Thou that hast the reward of duty¹! Thou art devoted to another (woman) and gifted with excessive speech to no purpose!']; 'Distressedly, as it were, thou thinkest in thy mind of one² hard to win! [Good friend,¹ thou thinkest of one² hard to win³ as if she were thine own wife!']; [200] 'He goeth in the ways of truth who standeth⁴ filled with delight at the swords of his foes! [He is insipid in his ways who standeth without initiative before his co-wives!']; [201] 'He is a hero indeed who brings from the conflict the elephants of the foe! [He is filled with delight who brings the wife of a rival to old age through (amorous) struggle!']; [202] 'Holding a massy, broad sword, and suddenly assailing the foe, he obtains great glory through the conflict! [Holding the thighs, hands, and hair (of his beloved), he obtains an excellent position with his body, uniting at the supreme moment!']; [203] 'Set free from passion, thou art beautiful indeed, and friendly to mankind! [Thou passionate man, bereft of lordship! Thou art assuredly not lovely, and art deserted!']; [204] 'Thou adornment of the earth! Bold⁵ (is she), white like the autumn clouds, with a clear sense of her own greatness, able to ward off the jealousy of revellers,⁶ with firmness and timidity in her mind, and world-wide truth in her speech! [Thou wise one,¹ thou utter destruction of the earth, not white like the autumn clouds, untransparent, selfish, jealous as a reveller! "Patient (am I), loving to think of the adornment of the world, (but) in his mind is cowardice, and world-wide falsehood in his speech"⁷!']; [205-207] 'She, the receptacle of bliss, surpassing

¹ Ironical.² Tel. ed. and Srirangam text, 'a woman.'³ The wife of another.⁴ Tel. ed. and Srirangam text, 'he whose thoughts are on the ways of truth (or, on insipid ways) standeth.'⁵ Tel. ed., 'with her boldness vanished.'⁶ Tel. ed. and Srirangam text, 'able to defend the magnitude of her own evident thoughts of greatness.'⁷ The supposed address of the woman in love

Lakṣmī with her gentle smile,¹ (though herself) unsurpassed; yielding unto thee; with her heart spotless as a mirror; transcending the tendrils with her lotus hand; with coquetry in her sportful fingers²; peering perturbedly³ through the interstices of the bars of her windows;—she suffereth distress at eventide,⁴ being lonely without thee, her ram: for, O lord of life! who here depend not for life upon some happy man⁵? [Thou lord of violence! She, the receptacle of bliss, surpassing Lakṣmī with her gentle smile,¹ (though herself) unsurpassed; yielding unto thee; with her heart spotless as a mirror; transcending the tendrils with her lotus hand; with coquetry in her sportful fingers²; peering perturbedly³ through the interstices of the bars of her windows;—she laugheth not, (but) suffereth distress at eventide,⁴ being lonely without thee, her ram: for, O destroyer of life! who here depend not for life upon some happy man⁵?]'; [208] 'Let other women be! I suffer slavery before thee! Therefore be there love because of love! [Thou that art cast off by other (women)! Thou speechless one! Thou slave (even) in the presence of the base! I⁶ go to her! Therefore let hatred arise from love!]''; [209] 'Straightway thou art mightily beloved; why dost thou not perform the lovely rites of love, especially since death standeth immediately near⁷? [Thou art straightway utterly devoid of love, why dost thou not perform the lovely rites of love, especially since death standeth immediately near⁷?]''; [210] 'Thou purifier of them that have the minds of false lovers! Thou glorious one! By love is she⁸ to be won, great and noble,⁹ with large eyes, with sidelong glances; then her attendants will show

¹ Tel. ed. and Srirangam text, 'she by whom the lotus-dwelling Lakṣmī is surpassed with smiling laughter.'

² Tel. ed. and Srirangam text, 'her fingers sportful, as it were, with coquetry.'

³ Tel. ed. omits 'perturbedly.'

⁴ Tel. ed. and Srirangam text, 'she suffereth distress (even) without (an ascetic's) curse, having her destruction prevented by her folk.'

⁵ Tel. ed. and Srirangam text, 'on what happy man doth she not depend?'

⁶ The messenger.

⁷ Tel. ed. and Srirangam text, 'since stern death is immediately near.'

⁸ Tel. ed. and Srirangam text, 'this unparalleled maid.'

⁹ Tel. ed. and Srirangam text, 'accompanied by Lakṣmī.'

their slavery! [Thou false lover! Thou effacer of thoughts! Thou inglorious one! Alas, sir! By love is she¹ to be won, great and noble,² with large eyes, with sidelong glances; then her attendants will show their slavery!]; 'By thee, who art like to a lotus, the fabulous riches of thy foes and the faces of their women are blackened! [By thee the faces of women like unto Lakṣmī are blackened, not the lotus faces of thy foes!]; [211] 'Having inspired confidence of all, attended by Lakṣmī, departing from the rules (of decorum), having obtained one to be obtained,³ wavering an instant,⁴ slow for modesty, with love violently born through pain among the flowers of Him whose shafts are flowers,⁵ she fainteth limblessly, Limbless God⁶ (saying): "Bliss thou bringest me, thou that art devoted to songs of many measures"! [Having inspired confidence of all, attended by Lakṣmī, (but) with her youth departed, obtained in a way she should not be obtained,³ wavering an instant,⁴ slow for modesty, with love violently born through pain among the flowers of Him whose shafts are flowers,⁵ she fainteth limblessly, Limbless God⁶ (saying): "Woe thou bringest me, thou that art devoted to songs of many measures"!]; [212-213] 'What woman was (ever) abandoned by thee that bearest love's burden, with thy beautiful lips, with thy sectarial mark characterised by a streak of dust,⁷ with thy moon-like face, (when once she had) clung to thy heart⁸ with her soft-formed hand, with her breast, holding the water of drops of sweat, moving on thy broad bosom, being overcome by thy unblemished lustre? [What woman was (ever) released by thee,

¹ Tel. ed. and Srirangam text, 'this unparalleled maid.'

² Tel. ed. and Srirangam text, 'accompanied by Lakṣmī.'

³ Tel. ed. and Srirangam text, 'having obtained to-day a covenant of all the world for some time, she, attended by Lakṣmī [having inspired an agreement of all, a woman who should not be obtained hath been obtained for some time].'

⁴ Tel. ed., 'just for an instant.'

⁵ Kāma.

⁶ Tel. ed. and Srirangam text omit 'limblessly, Limbless God.' The 'Limbless God' is Kāma.

⁷ Tel. ed. and Srirangam text, 'characterised by Kāma [characterised by lovelessness].'

⁸ Srirangam text, 'what woman with beautiful lips that bear love's burden, with a sectarial mark characterised by Kāma, (and) with a lotus face hath clung to thy heart [what woman with hideous lips that bear love's burden, characterised by lovelessness, devoid of auspicious signs, and with a moon-like face (!) hath clung to thy heart].'

with thy hideous lips, vile for love's burden, marked with streaks of dust, devoid of auspicious signs, with thy moon-like face,¹ (when once she had) clung to thy heart² with her soft-formed hand, with her breast, holding the water of drops of sweat, moving on thy broad bosom, being won by gold unalloyed?]; [214] 'What gentle-eyed woman who fervently delighted thee, that art not inflamed with passion, (but art) the essence of love, delightful, (and) a most excellent lover, desireth another that is no lover, with her breast a ravishing opponent, charming with an eye that steals³ the light of the gazelle's eye? [Cruel with passion! Red-eyed with lust! Alas, an unlovely dame with hostile breast, gaining (thee) with an angry eye that steals⁴ the light of sight, desireth thee, the essence of lovelessness, hot,⁵ pitiless, absolutely no lover, (and) bound for utmost woe!].'

Straightway the world rejoiced as if it had entered⁶ the ocean of milk, as if it had entered a house of crystal; as if it enjoyed the blessedness of habitation in the White Islands.⁷ [215] And⁸ in due course Kandarpakētu, accompanied by Tamālikā and Makaranda, went to the city of Vāsavadattā's father,⁹ while, like the sighing of the night, most gently blew the evening breeze¹⁰ with far horizons tuneful with the murmur of swarms of bees intoxicated and delighted by many drops¹¹ of nectar in calyxes of forests of white lotuses with unfolded petals of their buds; with its coming greeted by amorous *chickores* sluggish from copious draughts of moonbeams; bewitching because of beads of perspiration on the fair brides of the Pulinda king, wearied with the exhaustion¹² of excessive love.

¹ Ironical.

² See note 8, p. 107.

³ Tel. ed. and Srirangam text, 'and with an eye that steals.'

⁴ Tel. ed. and Srirangam text, 'and with an angry eye that steals.'

⁵ Tel. ed., 'lustful.'

⁶ Tel. ed. and Srirangam text, 'plunged into.'

⁷ Tel. ed. and Srirangam text, 'as if it had settled in the White Islands.' On the White Islands see Hopkins, *The Great Epic of India*, p. 116, New York, 1901.

⁸ Tel. ed. and Srirangam text, 'and then.'

⁹ Tel. ed. and Srirangam text, 'to the city of Vāsavadattā.'

¹⁰ Srirangam text adds 'removing the heat.'

¹¹ Tel. ed. and Srirangam text, 'swarms of bees delighted with intoxication from the flavour of the abundant dripping of many drops.'

¹² Tel. ed. omits 'exhaustion.'

[216] Then¹ he, whose power was that of Śiva's joy, saw the mansion of Vāsavadattā surrounded² by an encircling wall; with its cloud-touching crest built in a quarter of the capital; white with stucco; with bits of gold,³ pearls, emeralds, and rubies inserted one after the other like a host of deities staying to see Vāsavadattā⁴; [217] adorned with banners that seemed to mock the beauty of the ocean⁵ of the sky as if with clusters of the flowers of the cloud-tree disporting in the wind; adorned with very numerous⁶ streams flowing through courts with slabs of golden stone, (these streams) bearing the savour of water perfumed with⁷ camphor, saffron, cardamom, and cloves, and with palace doves sleeping⁸ comfortably perched on slabs of crystal from shores unknown⁹; [218] with waters full of the blossoms of the trees near the crumbling banks¹⁰; with seats¹¹ bedewed by masses of spray moving at the striking of¹² the firm buttocks of wanton¹³ damsels incessantly plunging and emerging; with flamingoes whose noise would imply that they had settled near the sand bank formed by the stream of camphor¹⁴; [219] revealing the Brahminy ducks' sudden dread of darkness because of the groves of expanded blue lotuses¹⁵; <containing goodly waters> as young women <have goodly breasts>; bathing the <lips of the

¹ Tel. ed. and Srirangam text, 'then, having entered.' Cartellieri, 'Subandhu and Bāṇa' in *WZKM.* 1. 132, compares with this Candrāpiṇī's first meeting with Kādambari (*Kādambari*, pp. 182 sqq., Bombay ed., 1890 (tr. Ridding, pp. 143 sqq., London, 1896)).

² Tel. ed. omits down to 'adorned with banners.'

³ Srirangam text, 'seeming to have gold.'

⁴ Tel. ed., 'the mansion of Vāsavadattā.'

⁵ Tel. ed. and Srirangam text, 'city.'

⁶ Tel. ed. omits 'very numerous'; Srirangam text, 'numerous.'

⁷ Tel. ed. and Srirangam text, 'bearing the perfume of.'

⁸ Tel. ed., 'white doves of the palace born and sleeping'; Srirangam text, 'curious white doves of the palace sleeping.'

⁹ Tel. ed. and Srirangam text, 'slabs of crystal near the banks.'

¹⁰ Tel. ed. and Srirangam text, 'trees on the crumbling banks.'

¹¹ Tel. ed. and Srirangam text, 'seats on the banks.'

¹² Tel. ed. and Srirangam text, 'upheaved by striking against.'

¹³ Tel. ed. and Srirangam text omit 'wanton.'

¹⁴ Tel. ed. and Srirangam text, 'that they had perched on the sand bank of the stream of camphor.'

¹⁵ Tel. ed., 'revealing the terror of ducks and *caṭravāḥas* at the darkness because of the expanded blue lotuses.'

pitchers in water> as the battle arts¹ of Sugrīva bathed <Kumbhakarna in blood>; <sprinkled with dust from the feet of fair women> as the shores of the sea are <variegated with the colours of beautiful trees>; [220] <causing contempt for canals> as the disposition of new monarchs² <causes dishonour to the honourable>³; adorned with palaces that seemed to bear aloft, under the guise of the strings of pearls placed on their pinnacles, a host of stars come in curiosity⁴ to behold the damsels of the city; [221] made brilliant with flocks of peacocks lurking in the vicinity; presenting the semblance of crystal pitchers; on one side⁵ showing the rising⁶ of untimely clouds by masses of the smoke of aloes burning constantly; on the other side having peacocks dancing joyously,⁷ called by the exceeding⁸ deep roll of drums; with the <descent of the eyes of the world>⁹ as the even-tide has the <setting sun>; with <charming women, filled with love-longing>, as Janaka's place of sacrifice¹⁰ had <Rāma longing for his wife>; [222] <delighting in love's union> as multitudes of mankind¹¹ <honour divinity>¹²; the repository, as it were, of delightsomeness; the home, so to say, of love; the palace, it might be termed, of wanton sport¹³; [223] the place of assembly, it would seem, of loveliness.

Kandarpakētu, as well as Makaranda, was astonished at hearing¹⁴ the chatter of the maidens, tender in their affection

¹ Tel. ed., 'battle deeds'; Srirangam text, 'tendency toward battle'; cf. *Rāmāyaṇa*, 6. 67.

² Is there here a possible covert allusion to the recent accession of a new king inferior to his predecessor (cf. p. 9 above)?

³ Tel. ed. and Srirangam text, 'with elephants going to the canals as the rule of monarchs has honourable men, income, respect, and taxes.'

⁴ Tel. ed. and Srirangam text omit 'in curiosity.'

⁵ Tel. ed. omits 'on one side.'

⁶ Tel. ed. and Srirangam text, 'warlike preparation.'

⁷ Tel. ed. and Srirangam text, 'having intoxicated peacocks.'

⁸ Tel. ed. and Srirangam text omit 'exceeding.' ⁹ Namely, to see its beauty.

¹⁰ The Dandaka forest, where Sītā was carried off from Rāma.

¹¹ Tel. ed. and Srirangam text, 'humanity.'

¹² Tel. ed. and Srirangam text add 'adorned with many cressets as a forest is adorned with many oak-trees.'

¹³ Tel. ed. and Srirangam text, 'of all wanton sports.'

¹⁴ Tel. ed., 'Kandarpakētu, entering that palace with Makaranda, hearing . . . saw

one for the other¹: 'Thou runnest successfully in thy running, Nigalitā²! Capalā standeth unsteadily! What of her? [224] Here is the cluster of flowers fallen from thine own ear'! 'Surēkhā, thou, whose beauty is entreated by the gods, art filled with wine (and) drunken'! 'Kalahā,³ thou dost wellnigh summon love by the soft tinklings of the bond of thy golden girdle'! 'Malayā, by thy very glance thou hast learned the will of Him who overcame Śiva'⁴! [225] 'Kalikā, loosen that noisy girdle, the banner of strife; we hear the faint, sweet sound of the lute'⁵! 'My girdle is not the nuisance; it is thou, with thy irrumation⁶ and noisiness'⁷! 'This silly Avantisēnā is afraid lest she fall there in offering flowers'⁸! 'Enough of thy tricks, Lavaṅgikā! Thy tremor⁹ betrayeth thy state of mind.' [226] 'Thy languid form seemeth to bear the wounds of Love's arrows, Anaṅgalēkhā! The mighty wave of anxiety is indeed concealed to thy advantage! Speak, doth the moon itself reach comparison in thy face, whose loveliness should be drunk in by the eyes'¹⁰? [227] 'Somebody apparently dwelleth in thy heart, Satīvratā! Thy words are felt in a hundred ways as

Vāsavadattā, omitting 'was astonished'; Srirangam text, 'Kandarpakētu, bearing . . ., entered that palace with Makaranda.'

¹ For similar series of exclamations, see *Kādambarī*, pp. 173-174, 357, Bombay ed., 1890 (tr. Ridding, pp. 68-69, 144-145, London, 1896); *Harjācarita*, pp. 177-178, 277-278, Bombay ed., 1892 (tr. Cowell and Thomas, pp. 144-145, 247-248, London, 1897).

² Tel. ed. and Srirangam text, '(though) not addressed,' the Srirangam text adding 'fair maid'!

³ Tel. ed. and Srirangam text, 'Surēkhā, with fair streak of wine on thy cheek, thou art a Lakṣmī wooed by the gods! Drunken Kalahā.'

⁴ Tel. ed. and Srirangam text, 'perform the will of Him (Kāma) who overcame Śiva; thou hast learned it just with a glance.'

⁵ Tel. ed., 'we hear this faint, sweet sound of the lute, the banner of strife,' omitting 'loosen this noisy girdle.'

⁶ See Schmidt, *Beiträge zur indischen Erotik*, pp. 546-550, 593, Leipzig, 1902.

⁷ Tel. ed. and Srirangam text, 'with thy noisiness and roughness.'

⁸ Tel. ed. and Srirangam text, 'there, in offering *adja*-flowers, this trembling maid feareth that "I may fall".'

⁹ Tel. ed. and Srirangam text, 'tremor filled with sighs.'

¹⁰ Tel. ed. and Srirangam text, 'thy form seemeth to bear the wounds of love's arrows, Anaṅgalēkhā, and thy pearl necklace is arranged at thy behest! Speak, Ukalikā, doth the moon reach comparison in thy face, filled with anxiety, (despite) the beauty of the lotuses in thine eyes'!

having the hardness of the hundred edges (of Indra's thunder-bolt) ! 'This braid of hair of thine, Kuntalikā,¹ is like a bit of black cloud with a mass of hail with its garland² of lovely expanded Arabian jasmīnes ! 'Near the city gate, Kēralikā, the sounds of song are heard ! What, pray, dost thou purpose ?' [228] 'Instantaneously, even in the twinkling of an eye, Muralikā, thou dost distress thy host of girl friends, trembling and anxious for a kind word ! Because of thy lover thou art abandoned by thy husband, who remembereth the bliss, driving away love's fever, that was gained by him, raging aloud as he thudded thy breast ! Why art thou distracted ? Thy lover longeth for a greater thing than a feast ; (and) thy husband [229] hath remembered thy favour, with its delightsomeness of passion ! 'Doth not the wound of nails, sharp from fresh paring, cause pain by night in an amorous woman, Kurutā ? 'Why is not he moon, the place for the eyes of all happy people to gaze on, drunk in by thy shining eyes ? [230] Dear friend Madanamālinī, with thy caprices of union and abandonment cause thou distraction by contact with thy ruddy lip ! Shining with his rosy crest, he (the moon) is like the cheek of a Mālava maid flushed with intoxication ; what is the difference between thee and a creeping plant ?' [231] 'Kuraṅgikā, prepare a blade of young grass for the antelope fauns ! 'Kisōrikā, have the young colts looked after ! 'Taralikā, put in motion the mass of smoke from the

¹ Tel. ed., 'beautiful Kēralikā' ; Srirangam text, 'Kēralikā.'

² Tel. ed., 'delightful with its garland.'

³ Tel. ed., " Kuntalikā, (thou art) adorned with thy tresses, and no sounds of song are heard near the city gate ! What dost thou purpose ? Instantaneously, even in the twinkling of an eye, thou hast thy host of girl friends trembling and anxious for a kind word " ! " Suratī, by whom art thou now deserted that raged aloud in amorous sport, remembering the bliss, driving away love's fever, that he won in thudding thy breast ! What is said ! Thy lover hath been mindful of a greater thing than a feast, (even) thy favour, with its delightsomeness of passion ! In the night, with unseemly noise, he hath inflicted on an amorous woman the pain of his nails, sharp from fresh paring. Why is not the moon, the place for the eyes of all successful people to gaze on, drunk in by thy shining eyes ? " " Dear friend Madanamālinī, cause not discontent in the bee, with his desire to approach and leave thy ruddy lip ! What is the difference between thee and a creeping plant with its abundance of quivering petals, soft as the cheek of a Mālava maid flushed with intoxication " !' ; similarly the Srirangam text.

aloes'! 'Karpūrikā, whiten¹ the burden of thy breasts with camphor-dust'! 'Mātaṅgikā, have the begging² of the young elephants borne in mind'! 'Śaṣilēkhā, draw a digit of the moon³ on thy broad forehead'! 'Kētakikā, note the longing of the bower of screw-pine'! [232] 'Śakunikā, give food to the pet birds'! 'Madanamañjarī, festoon the plantain house as a bower for meeting'⁴! 'Śṛṅgāramañjarī, prepare the arrangements⁵ of love'! 'Sañjīvikā,⁶ give a sprig of pepper to the pair of chickoress'! 'Pallavikā, make the artificial grove of screw-pine blossom with camphor-powder'! 'Sahakāramañjarī, produce the perfume of the mango by the breeze of thy fan'! 'Madanalekhā, write a love-line of the wind of Malaya'! [233] 'Mṛṇālikā,⁷ give a blade of lotus-fibre to the young flamingoes'! 'Vilāsavatī, make the young peacock sport'! 'Tamālikā, perfume the palace court⁸ with sandal water'! 'Kāñcanikā, scatter liquid musk in the gold pavilion'! 'Pravālikā, sprinkle the grove of young¹⁰ shoots with saffron'!

Entering¹¹ with these thoughts among others: 'Oh, the exceeding beauty of the mansions! Oh, the wanton blissfulness of love! This pavilion, for instance, made of elephants' tusks, whose beauty is the beauty of the spotless teeth of Mālava's daughters, with wide interstices for the (amorous) sport of their (proper) seasons¹²! [234] This pet parrot confined in a cage of bars made of golden rods'! he (Kandarpakētu) saw Vāsavadattā brilliant with a pair

¹ Tel. ed., 'dust.'

² Tel. ed. and Srirangam text, 'washing.'

³ A digit of the moon is $\frac{1}{16}$ part of it. The purpose of drawing this emblem, according to the Sanskrit commentator Śivarāma, was to frighten Love away, the moon being described by Subandhu himself (see above, p. 103) as the pyre of Kāma.

⁴ Tel. ed. and Srirangam text, 'Madanamañjarī, anket it to the arbour of creepers! Kadalikā, open the plantain house'!

⁵ Tel. ed. and Srirangam text, 'arrangement.'

⁶ Tel. ed. and Srirangam text, 'Sañjīvanikā.'

⁷ Tel. ed. and Srirangam text, 'efface the drops of sweat by the wind of thy fan with its mango perfume'!

⁸ Tel. ed. and Srirangam text, 'Makarikā, adorned by Kāma.'

⁹ Tel. ed. and Srirangam text, 'have the court of the palace covered.'

¹⁰ Tel. ed. and Srirangam text omit 'young.'

¹¹ Tel. ed. omits these meditations of Kandarpakētu; Srirangam text omits the exclamation concerning the pavilion, prefacing the whole with 'and he thought.'

¹² See Schmidt, *Beiträge zur indischen Erotik*, pp. 403-429, Leipzig, 1902.

of legs with <reddened feet> as grammar¹ has <crubricated *pādas*>; with <goodly joints> as the *Bhārata*² has <a hundred books>; charming with <beautiful ankles> as the *Rāmāyaṇa* is charming with its <*Sundarakāṇḍa*>; [235] with a glorious <slender waist> as the *Chandoviciti* has the glorious <*tanumadhya* metre>³; with <hands and ears that must be reckoned with> as astronomy has the <*śasta* and *śravaṇa*>⁴ that may be counted>; <revealing her beauty> as the permanence of the Nyāya system⁵ has its <form from Uddyōtakara>; decked with <ornaments> as an assembly of Buddhists⁶ is decked with the <*Alaṅkāra*>; [236] showing the <essence of delight> as an Upaniṣad shows him whose <being is bliss>⁷; with beautiful <feet> as an abode with a family of Brāhmanas has beautiful <conduct>; with lovely <buttocks> as the beauty of the Vindhya Mountains has lovely <slopes>; beautified with <massy hips> as Tārā⁸ was beautified in being the <wife of the Teacher>; with a slender⁹ <waist> that might be grasped by the hand as (Indra's) bolt¹⁰ of a hundred points has a slender⁹ <middle> that might be grasped by the hand; with a <lovely face> as the friend of Priyaṅguśyāmā was <Priyadarśanā>¹¹; <glorious as the moon> as Brahmadvatī's queen was <Sōmaprabhā>¹²; [237] <incomparable> as the female elephant of the (southwest) quarter was <Anupamā>; adorned with a <sectarial mark> as the seashore

¹ Alluding to the red colophons of the *pādas*, or quarter-divisions, of each book of Pāṇini's grammar.

² Tel. ed. and Srirangam text, '*Mahābhārata*.' On the reference see Cartellieri, '*Das Mahābhārata bei Subandhu und Bāṇa*,' in *WZKM.* 13. 71.

³ See Weber, *Ueber die Metrik der Inder*, pp. 365-366, Berlin, 1863, the scheme being — — ∪ | ∪ — —.

⁴ Two *nakṣatras*, or lunar mansions, corresponding respectively to 8, γ, ε, α, β Corvi, and α, β, γ Aquilae.

⁵ Tel. ed. and Srirangam text, '*the science of the Nyāya*.' On the importance of this allusion for dating the *Vāsavadvatī*, see Introduction, p. 8.

⁶ Tel. ed. and Srirangam text, '*the composition of the poetry of excellent poets*.'

⁷ Tel. ed., '*joyful as an Upaniṣad has (Brahmā; adorning humanity) as the radiance of the sun lights the world*'; similarly the Srirangam text.

⁸ Tel. ed., '*Rōhiṇī*.' The 'Teacher' is Bṛhaspati.

⁹ Tel. ed. and Srirangam text omit '*slender*.'

¹⁰ Tel. ed., '*the form of the bolt*'; Srirangam text, '*the stem of the bolt*.'

¹¹ The details of this legend seem to be lost; cf. Lacôte, *Essai sur Guṇādhya et la Bṛhatkathā*, p. 213, Paris, 1908.

¹² See *Kaṭhāsaritṣāgara*, 17. 114.

is adorned with *«tamāla-leaves»*¹; (languid with intoxication) as Aśvatara's daughter was *«Madālasā»*.²

Then sudden³ faintness seized the consciousness of Kandar-pakētu as he drank her in with an eye dilated with affection.⁴ Beholding him in her turn, Vāsavadattā fainted.⁵ Then, with their consciousness restored by the exertions of Makaranda and the attendant maidens, they⁶ twain adorned a single settle.

[238] Thereupon a vessel⁷ of all confidence named Kalāvati, dearer than Vāsavadattā's own life (to her), addressed Kandar-pakētu: 'Scion of noble parentage! This is no occasion for confidential conversation⁸; therefore thou art told only the least part⁹! The pain that hath been felt by this maiden for thy sake might be written or told¹⁰ in some wise or in some way in many thousands of ages if the sky became paper,¹¹ the sea [239] an ink-well, the scribe Brahmā, (and) the narrator the Lord of Serpents.¹² By thee¹³ a kingdom has been abandoned—what need of more? Thou thyself art brought into peril! When the night shall be near to dawn, against her will¹⁴ this daughter of

¹ Tel. ed., 'giving joy and adorned with a «sectarial mark» as the Rēvā is the (Narmadā) and is adorned with «tamāla-leaves»'; similarly the Srirangam text.

² This daughter of Aśvatara is probably identical with the one carried off by Kuvalayāśva (see below, p. 130). The mythology given by Subandhu, however, seems confused, and may be influenced by paronomasiac requirements. No daughter of Aśvatara is thus far known to be mentioned elsewhere, and Madālasā is usually described as the child of the Gandharva Viśvavasu and as abducted by Pātālakētu, a Dāitya prince, from whom she was rescued by Kuvalayāśva, who made her one of his wives. She died of grief when she heard that her husband had fallen in battle. See *Mārkaṇḍeya-purāṇa*, 21-22.

³ Tel. ed. and Srirangam text omit 'sudden.'

⁴ Tel. ed. and Srirangam text omit 'with affection.'

⁵ Tel. ed., 'Vāsavadattā fainted after him.'

⁶ Tel. ed. and Srirangam text, 'these.' ⁷ Tel. ed. and Srirangam text, 'a friend.'

⁸ Tel. ed. and Srirangam text, 'of confidential conversations.'

⁹ Tel. ed. and Srirangam text, 'only the least part is told.'

¹⁰ Tel. ed., 'might be written or not.'

¹¹ See Köhler, 'Und wenn der Himmel wär Papier,' in his *Kleinere Schriften*, 3, 293-318, Berlin, 1900; Zachariæ, 'Und wenn der Himmel wär Papier,' in *Zeitschrift des Vereins für Volkskunde*, 11, 331.

¹² The cosmic serpent Śēṣa.

¹³ Tel. ed. and Srirangam text, 'and by thee.'

¹⁴ Tel. ed. and Srirangam text, 'into the peril of her, who has learned that "when the night shall dawn, against her will," etc.

our monarch is to be given in marriage by her father, [240] filled with alarm at the sin¹ of her passing youth, to Puṣpakētu, son of Vijayakētu, the supreme lord of the Vidyādhara. Thus she has reflected²: "If to-day Tamālikā comes not with that person,³ then inevitably must I lay me in the fire!"⁴ Therefore, most fortunate prince, through the power of her good deeds thou art come to this land.⁵ Thy highness is criterion, now, of what is fitting here.' With these words she was silent.

Then, as if terribly terrified, as if bathed in the billows of the ocean of the bliss of love,⁶ as if anointed to the sovereignty of the threefold world,⁷ Kandarpakētu, [241] taking counsel with Vāsavadattā (and) leaving Makaranda there in the city to search for tidings, set forth from the city with her⁸ by means of a horse named Manōjava,⁹ who <ever faced his course> as a serpent <faces the wind>.¹⁰

And¹¹ by degrees—having gone, even in the twinkling of an

¹ Tel. ed. omits 'the sin of.' On the seriousness, and even sinfulness, of permitting a daughter to reach the age of puberty without being married, cf. Jolly, *Recht und Sittē*, pp. 54-58, Strassburg, 1896; Schmidt, *Beiträge zur indischen Erotik*, pp. 645-649, Leipzig, 1902.

² Tel. ed. adds 'having taken counsel with us'; similarly the Srīrangam text.

³ Kandarpakētu, whom modesty forbade her to mention by name.

⁴ Tel. ed. and Srīrangam text, 'the fire must be my refuge.'

⁵ Tel. ed. omits this sentence; Srīrangam text, 'and from the power of good deeds the full fortunate (pair) are met.'

⁶ Tel. ed. and Srīrangam text, 'bathed in the billows of the ocean of the ambrosia of the bliss of love.'

⁷ Tel. ed. and Srīrangam text omit 'as if anointed to the sovereignty of the threefold world.'

⁸ Tel. ed., 'with this Vāsavadattā.'

⁹ It is, perhaps, worth noting that *manōjava* occurs as an epithet of horses in *Rig-Veda*, 6. 62: 3, as well as in later literature (Böhtlingk and Roth, *Sanskrit-Wörterbuch*, 5: 531, St. Petersburg, 1868).

¹⁰ Tel. ed. and Srīrangam text add 'who was adorned by (whorls on his neck) as a river-bank [Srīrangam text, 'the ocean'] is adorned with (pearl oysters); who was characterised by curls on his breast as the forests of Vindhya are characterised by *śiṣṭi*-trees; who went like (the mind) as a goose goes in (*Mānasā*) [Srīrangam text adds 'who was adorned with (tusks) as a forest is adorned with (rhinoceroses)']; who was decked with (shoulders) as a tree is decked with a (branch); who had (black about his eyes) as the thunderbolt is the (weapon of Indra).'

¹¹ Tel. ed. and Srīrangam text, 'then by degrees, going a journey of a *gavyānti* [about four miles], departing through the enclosure of a cemetery, . . . going a journey of many hundred leagues even in the space of the twinkling of an eye, he again entered.'

eye, many hundred leagues¹ through the enclosure of a cemetery thronged with flocks of fearless herons assembled in desire of a mouthful of flesh²; [242] horrible with the howls of awful goblins that had *kaṭapātanas*³ quivering with eagerness for the hideous corpses chilling⁴ in the circle of half-burned funeral pyres; repulsive with patches of ground full of swarms of buzzing flies sprinkled with quantities of blood from the amputation of ears and noses of thieves placed on the top of stakes⁵; with the horrible sound of the bursting of human skulls slowly crackling as they were burned by fires of straw⁶; [243] with its contour concealed by rows of skulls, ashes, jackals, fires, goblins, and serpents as He who holds the trident in his hand⁷ has his contour concealed by rows of skulls, ashes, Śivā, the element of fire, and serpents⁸; frequented by many <dogs> as

¹ For instances of the magic horse in modern Indian folk-tales, cf. Steel and Temple, *Wide-Awake Stories*, pp. 425-426, Bombay, 1884; Day, *Folk-Tales of Bengal*, pp. 73, 80, 214-219, 249, London, 1883; Thornhill, *Indian Fairy Tales*, pp. 108-145, London, n.d.; Dracott, *Simla Village Tales*, p. 102, London, 1906; Campbell, *Santal Folk Tales*, p. 86, Pokhuria, 1891; Leitner, 'Historical Legend of the Origin of Ghilgit' (a Dard legend), in *JA.* 1. 88.

² Tel. ed., 'for the purpose of a mouthful of human flesh'; similarly the Srirangam text.

³ Tel. ed., 'horrible with howls from the awful throats of *kaṭapātanas*.' The *kaṭapātana* is the ghost of a renegade Kṣatriya (Manu, 12. 71).

⁴ Tel. ed. and Srirangam text, 'hideous corpses with the raw odour of their fat chilling.'

⁵ See Jolly, *Recht und Sitte*, pp. 126-127, 130, Strassburg, 1896. Impalement was accomplished by 'a stout iron rod with a thin point at the top. The condemned person was made to sit on the top which penetrated into his body slowly and went out by the head' (Ram Satya Mukharji, *Indian Folklore*, p. 129, note, Calcutta, 1904).

⁶ Tel. ed., 'noisy with the dancing of horrible demons at the ends of whose hands were skulls resounding with the drip, drip of the fall of quantities of blood fallen from the amputation of noses of thieves placed on the tops of stakes; repulsive with patches of ground filled with the abundant sport of swarms of bees; awful with the bursting of sharply crackling human skulls, burning in fires of straw; filled with fiery fire fired from goblins' open mouths; with the noise of the division of corpses made by hosts of monstrous female fiends with pendants of skulls that had entrails for threads; with funeral fires circumambulated to the right by pairs of demons with auspicious marriage cords formed of wet sinews'; similarly the Srirangam text.

⁷ Śiva.

⁸ Tel. ed. and Srirangam text, 'with its contour concealed by rows of skulls, jackals, many fires, serpents, and the moon as He who holds the trident in his hand has his contour concealed by rows of skulls, Śivā, many fires, and cloddy serpents.'

the leadership of men is courted by many <kingdoms>¹—he entered the Vindhya forest,² which had a multitude of <bow-string-hemp plants> arising as the Last Day has a multitude of <suns> arising; [244] with <infinite roots> as the existence of the Serpent King³ is <rooted in Ananta>; with <owls> dwelling at will as the assembly of the gods has <Indra> standing at will; rich in many⁴ <Bengal quince-trees> as honour to the noble is rich in <fruit of many⁴ blessings>; with <deep-rooted *arjuna*-trees> as the battlefield of the Bhāratas had <Arjuna loftily grown>; with <racemose asparagus plants ever with a thousand roots> as the status of Pulōman's family had <Indrāṇī fit for Him who hath a thousand eyes>⁵; with fruitful⁶ <*gaṇikārikās*> as the bent of mind⁷ of a keeper of courtesans⁸ has a fruitful⁶ <recourse to harlots>; [245] with expanded <*ushokas*, *chir*-pines, and *kamala*-trees> as the success of the righteous has <noble men joyous, free from sorrow, and upright>; containing <emblic myrobalan> as the play of children has <pleasure for their nurses>; composed in some places of <pepper-trees> as the bent of mind of the hero of Raghu's line⁹ was toward the <princess of Vidēha>; [246] with <*amṛta*-plants> appearing in other places as the time of the churning of the ocean of milk had <nectar> appearing; with <*aparājita*-plants> at will as the might¹⁰ of Nārāyaṇa was <invincible> at will; revealing <stalks of bitter-apples> in yet

¹ Tel. ed. adds 'dominated by headless corpses' as the Dapṛaka forest was dominated by <Kabandha>; surrounded by many <conjurors> as a universal monarch is surrounded by many <kings>; with <crows> moving about as heaven has <Bala's foe [Indra]> moving about'; so also the Srirangam text, except for the omission of the last simile. For the allusion to Kabandha, cf. *Mahābhārata*, 3. 279.

² With this description Cartellieri ('Sebandhu and Bāṇa,' in *WZKM.* 1. 134) compares that given by the *Kādambarī* (pp. 38-43, Bombay ed., 1890 (tr. Ridding, pp. 16-18, London, 1896)).

³ The cosmic serpent Śēṣa. Tel. ed. and Srirangam text, 'kingdom.'

⁴ Tel. ed. and Srirangam text omit 'many.'

⁵ Indra.

⁶ Tel. ed. and Srirangam text, 'revealing.'

⁷ Tel. ed. and Srirangam text omit 'of mind.'

⁸ Tel. ed. and Srirangam text, 'Śrīpālā.' The basis of the legend connected with him seems to be thus far unknown.

⁹ Rāma.

¹⁰ Tel. ed., 'form'; Srirangam text, 'shining with pellucid water' as the might of Nārāyaṇa was bright and invincible.

other places as the eloquence of Vālmīki revealed the lineage of Ikṣvāku; filled¹ with many <dhak-trees> as Laṅkā was frequented by many <demons>; encompassed² with clumps of <arjuna-trees and pen-reed grass> as the army of the Kurus³ was encompassed with quantities of <Arjuna's arrows>; with <many beasts>⁴ as the form of Nārāyaṇa is <manifold>; [247] filled¹ with <jack-trees, sandal-trees,⁵ white lotuses, and reeds> as Sugrīva's army was attended by <Panasa, Candana,⁶ Kumuda, and Nala>; adorned¹ with <sindūras and glory-trees>, and decked with <fresh buds> as an unwidowed woman is adorned with a <sectarial mark of minium> and is decked with <long hair>; [248] occupied¹ by <owls, crows, and birds, and filled with dhātaraṣṭra geese> as the army of the Kurus was officered by <Ulūka, Drōṇa, and Śakuni, and joined⁴ by the sons of Dhātaraṣṭra>; though adorned with <unfaded caste>, it had a <lineage of no family>,⁵ for it was adorned with <globe-amaranth and Malabar jasmine> and had <no bamboos clinging to the earth>⁶; though revealing <no terror>, it was <full of terror>, for it revealed <hara-nut trees> and was <full of reeds>; though <always in perfect health>, it had a <great abdominal tumour>,⁶ for it <ever contained negroes' olive-wood trees> and had <high-grown thickets>; [249] though filled with <dice>, it was <unmolested by men>, for it was filled with <bees> and was <rich in elephants' ichor>; though adorned with families of <Brāhmanas>, it had a <lineage of no honourable family>, for it was adorned with families of <birds> and had <no bamboos clinging to the earth>.

Immediately⁷ the night passed with slumber of them twain. And by degrees,⁸ when, like a mass of live carp, the host of stars

¹ Tel. ed. and Srirangam text add 'in places.'

² Tel. ed. and Srirangam text, 'the army of Dhātaraṣṭra's sons.'

³ Tel. ed. and Srirangam text omit 'sandal-trees' and 'Candana.'

⁴ Tel. ed. and Srirangam text, 'adorned.'

⁵ Tel. ed. and Srirangam text, 'it had a hateful lineage, . . . for it had bamboos laden with birds.'

⁶ See Jolly, *Medicine*, pp. 79-80, Strassburg, 1901.

⁷ Tel. ed. and Srirangam text, 'meanwhile.'

⁸ Tel. ed., 'and then by degrees'; Srirangam text, 'then by degrees.'

had been removed by the black fisherman casting his net¹ of darkness in the great ocean of the sky; [250] when the mendicant expanded lotus grove, wearing vestments of red robes² (and) bearing a book of a hundred leaves with reed threads of unevenly growing delicate lotus-fibres, seemed to pronounce his laws by the soft and very deep sounds of the bees,³ intoxicated by their heavy draughts in milking the drops of honey; when, like seeds of blackness, the bees were sown by the darkness, as by a husbandman, in the white lotuses with their fields of flowers, with their masses of pollen made mud by the juice of their honey, with their petals touched by the clouds under the guise of bees⁴; [251] when the lotus⁵ offered to the Lord whose garland is of rays⁶ a mass of⁷ incense, as it were, in the semblance of high-stalked white lotuses thronged with swarms⁸ of bees with their pollen fire; when the moon⁹ resembled a mortar whose interior had been destroyed by blows of the pestle of rising dawn, shaken by the two palms of his consort Night; when the hosts of stars had vanished like grain scattered in the threshing mortar; when the hosts of stars seemed to have flowers¹⁰ expanded for the quarters of heaven that were bent like branches, and when the disc of the moon had fallen like fruit because of the monkey of day that, like the ruddy face¹¹ of dawn, had climbed the tree of heaven; [252] when the cock of day, with the lovely appearance of the new crest¹² of the glittering Arupa, had begun to traverse the court of heaven, variegated with the threshed grain

¹ Tel. ed., 'launching his boat.'

² Tel. ed. and Srirangam text, 'red robes of twilight.'

³ Tel. ed. and Srirangam text, 'by the delightful sounds of the bees.'

⁴ Tel. ed. and Srirangam text, 'when, like masses of the seeds of blackness, the bees were sown in the fields of flowers, whose masses of pollen were made mud by the juice of their honey, the folds of whose petals were touched by the clouds.'

⁵ Tel. ed. and Srirangam text, 'lotus hermitess.'

⁶ The sun.

⁷ Tel. ed. and Srirangam text omit 'a mass of.'

⁸ Tel. ed. and Srirangam text, 'filled with smoke of swarms.'

⁹ Tel. ed. and Srirangam text, 'disc of the moon.'

¹⁰ Tel. ed. and Srirangam text, 'an abundance of flowers.'

¹¹ Tel. ed. and Srirangam text, 'that, having the ruddy face.'

¹² Tel. ed. and Srirangam text, 'appearance of the crest of rays.'

of the host¹ of stars; when the district of Indra² seemed to say with a laugh: 'This Lord of the Twice-Born,³ increased by concourse with me, will fall⁴ through union with the district of Varuṇa⁵; when to his rising had climbed the sun,⁶ with his disc red, as it were, with streams of blood from the lordly elephant of darkness slain by the stroke of the paw⁷ of a ruddy lion; as if with streams of ruddle laved by the cataracts on the summit⁸ of the mountain of the dawn; with the lustre,⁹ so to say, of rubies cloven by the hard hoofs of lofty steeds¹⁰; [253] flowing with blood, one might imagine, dripping from the heads of must elephants slain by the claws of lions¹¹; with the beauty, to all appearance, of the China rose growing on the summit of the peak of the hill of dawn; seemingly with the delightful flavour of Him who gives prosperity¹² to the affairs of the threefold world; as if with his hand outstretched to seize the white lotuses¹³ of the stars; tawny with the saffron colour of a wanton beauty of the east¹⁴; the jewel in the hood of the lordly serpent of the eastern mount; the golden¹⁵ bud in the sapphire-tree of heaven; [254] the golden urn in the rampart¹⁶ of the city of the sky; like to a jar of molten iron; a drop of safflower extract on the forehead of the east¹⁷; the single flower of the forest¹⁸ creeper of

¹ Tel. ed. omits 'of the host.'

² The east.

³ The moon.

⁴ Tel. ed. and Srirangam text, 'is falling.'

⁵ The west, with a punning allusion to Lakṣmī, the wife of Varuṇa.

⁶ Tel. ed. and Srirangam text, 'the blessed sun.'

⁷ Tel. ed., 'by the fall of the hard claws.'

⁸ Tel. ed., 'streams from cataracts of ruddle on the summits.'

⁹ Srirangam text, 'dust.'

¹⁰ Tel. ed. and Srirangam text, 'galloping steeds.'

¹¹ Tel. ed. and Srirangam text transpose this after the following clause and make it read, 'flowing with streams of blood, one might imagine, dripping from the heads of must elephants slain by the claws of lions of the eastern mount.'

¹² Tel. ed., 'red, as it were, with colour eager to prosper'; similarly the Srirangam text.

¹³ Tel. ed. and Srirangam text, 'the forest of the white lotuses.'

¹⁴ Tel. ed. and Srirangam text, 'with rays tawny as saffron; the golden mirror, as it were, of a wanton beauty of the east.'

¹⁵ Tel. ed. omits 'golden.'

¹⁶ Tel. ed. and Srirangam text, 'an urn full of gold in the eastern door.'

¹⁷ Tel. ed. and Srirangam text, 'a drop forming a sectarian mark of saffron set on the forehead of a damsel of the east.'

¹⁸ Tel. ed. and Srirangam text, 'young.'

dawn; like to a thread of cloth, red with Bengal madder, woven with threads of the colour of the dawn; seeming to be the disc of a golden dinar of the east; the magic globe, so to say, of the Vidyādhara of day; even as the foot of a world-elephant, red with the colour of ruddle; the thief of the darkness of night¹; when the young dawn was arising ruddy as a bit of fresh² coral; like a chowry, dyed with Bengal madder,³ on an elephant of the quarters; seeming to emit the blood of the battleground⁴ of the *Mahābhārata* on the plains of Kuru; [255] anointed, as it were, with the beauty of the bow of the Lord⁵ of the Gods among them that split⁶ the clouds; simulating the red cloth in the huts⁷ of Buddhist hermitages; like to the colour of safflower in the streamers of banners; the ripening of fruit, so to say, among the jujubes; beauteous as a mass⁸ of the saffron of⁹ the courtyard of the mighty palace of the sky; like the red entrance-curtain of the actor¹⁰ Time; and¹¹ when the multitude of the rays of him whose rays are heat had suddenly become hot, as if from taking the burning grief of the hearts¹² of the Brahminy ducks that were tremulous with gentle talk; from the entrance, so to say, of majesty commingled with flame¹³; from union, in all seeming, with the fire which is¹⁴ the beauteous jewel of the lord of day;—

¹ Tel. ed., 'like a ball of madder cloth; the disc of a golden dinar, as it were, in the girdle of a beauty of the east, fastened with the ruddy threads of twilight; gathering the stars together' as Kumāra (destroyed Tāraka); with beautiful clothes as the Lote-Born God [Viṣṇu] had beautiful (Padmā [Lakṣmī]); beloved of (Chāyā) as a traveller (delights in shade); being the (sun) as Indra is (Gōpatī); even as the foot of a world-elephant, red with the colour of the ruddle of the eastern mount; the thief of the darkness of dawn'; similarly the Srirangam text.

² Tel. ed. omits 'fresh.'

³ Tel. ed., 'like a mass of Bengal madder.'

⁴ Tel. ed. and Srirangam text omit 'of the battleground.'

⁵ Tel. ed. and Srirangam text omit 'of the Lord.'

⁶ Tel. ed., 'hid.' The reference is, of course, to the victory of Indra over the cloud-demons.

⁷ Tel. ed., 'branches'; Srirangam text, 'branches of the trees.'

⁸ Tel. ed. and Srirangam text omit 'mass of.'

⁹ Tel. ed. and Srirangam text, 'in.'

¹⁰ Tel. ed., 'great actor.'

¹¹ Tel. ed. and Srirangam text omit 'and.'

¹² Tel. ed., 'as if from taking the grief from the treasury of the hearts.'

¹³ Tel. ed., 'from the entrance, so to say, of burning splendour.'

¹⁴ Tel. ed. and Srirangam text omit 'the fire which is.'

(then,) unconscious because of the condition of his body, which was empty of food¹ in consequence of his wakefulness all the night, wearied by roving over many hundred *yōjanas*,² [256] (and) with every sense benumbed, Kandarpakētu, being seized by slumber which came at that time,³ fell asleep together with Vāsavadattā, who was in the same condition, in a bower of creepers which was delightful with the hum of bees flitting about, infatuated and greedy⁴ for the perfume of the flowers swayed by the gentle breeze.

Thereupon, when the sun had climbed to noon,⁵ displaying the <sky> as a merchant displays his <cloth>; <lighting up every quarter of heaven> as a mighty forest fire <kindles all its fuel>,⁶ Kandarpakētu,⁷ perceiving, in some way or other, that the bower of creepers lacked his beloved, and starting up and [257] gazing here and there, now on the bushes,⁸ now between the creepers, now on the tree-tops, now in the hidden wells,⁹ now on the heaps of dry leaves, now on the sky, now on the quarters of heaven and¹⁰ the spaces between them, made lamentation as he wandered about with his heart ceaselessly burning with the fire of separation¹¹: 'O beloved Vāsavadattā! Let me behold thee! [258] Hast thou disappeared in jest¹²? Thou knowest what pains are suffered by me¹³ for thy sake! Dear¹⁴ Makaranda! Behold the¹⁵ sorry sport of fate with me! What meritorious deed hath not

¹ Tel. ed., 'which was subject to emptiness of food.'

² Tel. ed. and Srirangam text, 'a road of many hundred *yōjanas*.'

³ Tel. ed. and Srirangam text, 'easy to gain at that time.'

⁴ Tel. ed. and Srirangam text, 'noisy, infatuated, and greedy.'

⁵ Tel. ed. and Srirangam text, 'to the middle of the sky.'

⁶ Tel. ed. and Srirangam text add '<purifying every region> as the tree of paradise accomplishes every wish.'

⁷ Tel. ed. and Srirangam text add 'awakening.'

⁸ Tel. ed. and Srirangam text, 'trees.'

⁹ Tel. ed. and Srirangam text, 'now in the deep wells, now on the tops of the lofty trees.'

¹⁰ Tel. ed. and Srirangam text, 'and now.'

¹¹ Tel. ed. omits 'with the fire of separation.'

¹² Tel. ed. and Srirangam text, 'enough of jesting! - Thou hast disappeared!'

¹³ Tel. ed. and Srirangam text omit 'by me.'

¹⁴ Tel. ed. and Srirangam text, 'dear friend.'

¹⁵ Tel. ed. and Srirangam text, 'this.'

been done by me¹? Alas, my destiny of evil fruitage²! Alas, the course of Time, hard to overcome! Alas, the planets' most cruel glance³ askance! Alas, the unjust fruition⁴ of my elders' blessings! Alas, the result of my evil dreams and ill omens! Is there no escaping destiny in any way? [259] Have not the sciences⁵ been sufficiently studied? Have not my teachers been duly honoured? Have not the (sacred) fires been revered? Have the gods on earth⁶ been insulted⁷? Have not the kine been circumambulated? Hath not fearlessness been inspired in refugees⁸?

[260] Thus lamenting in ways manifold,⁹ passing forth from the forest toward the south 'and going¹⁰ for a considerable distance¹¹ along the great ocean's lagoon with¹² its new reeds, spikenard, lotuses, *niculas*, tamarisks,¹³ rattan-canes, and medlars¹⁴; with its borders overgrown with many *poonga*-oil plants, Bengal quinces, leaf hermitages, and *conessi*-bark trees¹⁵; with its fair Madagascar potato groves eagerly tasted by the great bees; [261] with swarms of bees clustering on the stems of young *varuṅga*-trees which covered over the wide-spreading masses of rattan creepers¹⁶; with its trees smeared with liquid showers from

¹ Tel. ed. and Sṛirangam text, 'what unholy deed hath aforesaid been done by me'!

² Tel. ed. and Sṛirangam text, 'alas, the evil fruitage of destiny'!

³ Tel. ed. and Sṛirangam text, 'fall.'

⁴ Tel. ed., 'discrepancy.'

⁵ Tel. ed., 'hath not science.'

⁶ The Brāhmins.

⁷ Tel. ed. omits this question.

⁸ Tel. ed. and Sṛirangam text add 'desirous of death.'

⁹ The passage 'going . . . he (then) saw' is compared with *Harjagarita*, pp. 262-264, Bombay ed., 1892 (tr. Thomas, pp. 233-235, London, 1897), and translated by Thomas, 'Subandhu and Bāga,' in *WZKM.* 12. 21-27.

¹⁰ Tel. ed. and Sṛirangam text, 'a journey of considerable distance.'

¹¹ Tel. ed., 'abounding in.'

¹² Tel. ed. omits 'tamarisks.'

¹³ Sṛirangam text, 'abounding in new reeds, spikenard, lotuses, *niculas*, tamarisks, *raṣṭhulas*, and *chir*-pines, and with multitudes of *poonga*-oil plants and Bengal quinces. Tel. ed. adds '*poonga*-oil plants and Bengal quinces.'

¹⁴ Tel. ed. and Sṛirangam text, 'with many leaf hermitages variously built and with *conessi*-bark trees.'

¹⁵ Tel. ed., 'with swarms of bees clustering on the branches of the *varuṅga*-trees which covered over the wide-spreading masses of mango creepers that were eagerly tasted by female bees.'

masses of honey from dripping hives, broken open by monkeys¹; [262] dense with palmyra-palms, marsh date-palms, betel-nut palms, *kamila*-trees, and iron-wood trees²; impenetrable with clumps of camphor-trees, Arabian jasmines, screw-pines, mountain ebony, coral-trees, citrons, basil, and rose-apple trees³; [263] with bowers of river reeds filled with the cries of unhampered gallinules⁴; with twigs of luxuriant⁵ mangoes inhabited by koels⁶ with their massed, sharp notes; with spreading boughs⁷ pressed by families of cocks in their swaying nests⁸; with rows of globe-amaranth horripilated with hosts of buds; with its ten quarters anointed with the beauty of the red *ushoka* twigs; with masses of dust⁹ from quantities of the pollen of full-blown iron-wood trees¹⁰; producing delight for mankind by the sweet humming of bees maddened by clusters of flowers tawny with pollen¹¹; horribly¹² scratching the temples of fearless elephants rubbed by the boughs of the trunks¹³ of the wingseeds that were darkened with ichor¹⁴; [264] with hollow trunks of *conessi*-bark trees turned into homes for the silk-cotton trees¹⁵ which are propagated

¹ Tel. ed., 'with the spray of liquid showers of masses of dripping honey broken by monkeys'; similarly the Srirangam text.

² Tel. ed., 'with lofty coconut-palms, betel-nut palms, palmyra-palms, *tamila*-trees, marsh date-palms, *kamila*-trees, iron-wood trees, *naghasana*-trees, and camphor-trees'; similarly the Srirangam text.

³ Tel. ed., 'impenetrable with bushes of Arabian jasmines, screw-pines, mountain ebony, bowstring-hemp, rose-apple trees, citrons, and basil; with branches of many jack-trees rubbed together by the wind'; similarly the Srirangam text.

⁴ Tel. ed., 'with numbers of bowers on the river-banks filled with the cries of gallinules'; similarly the Srirangam text.

⁵ Tel. ed. and Srirangam text omit 'luxuriant.'

⁶ Tel. ed., 'by thronging, eager bees.'

⁷ Tel. ed. and Srirangam text, 'with many spreading boughs.'

⁸ Tel. ed. omits 'in their swaying nests.'

⁹ Tel. ed. and Srirangam text, 'with its edges made gray.'

¹⁰ Tel. ed., 'pollen of the expanded flowers of iron-wood trees'; similarly the Srirangam text.

¹¹ Tel. ed., 'bees glittering from the *sindurdra*-trees, tawny with masses of pollen; with cloves, *champa*, *maṣṣa*-trees, purging cassias, wingseeds, and *śaṣṣa*'; similarly the Srirangam text.

¹² Tel. ed. omits 'horribly.'

¹³ Tel. ed. and Srirangam text omit 'of the trunks.'

¹⁴ Tel. ed. and Srirangam text, 'scrapping the ichor-darkened cheeks.'

¹⁵ Tel. ed., 'with crooked, hollow trunks of silk-cotton trees.'

within a few days; with delightful sounds made by the tremulous, twittering hen-sparrows mating with the cock-sparrows; famed for clever¹ *chickorees* renowned for going with² their mates; with young hares³ resting comfortably on the surfaces of very smooth⁴ mountain rocks; [265] with hosts of lizards dwelling fearlessly in holes in the roots of the *indrāṇis*; with undismayed antelopes⁵; with the sport of hosts of⁶ unmolested mungooses; with opening mango buds surrounded by flocks of sweet koels; with herds of yaks chewing their cuds in the mango forest; having for its drum⁷ the flapping of the ears of herds of elephants, slow with slumber from⁸ the roar of the waterfalls, sportful and delightful to hear, on the mountain slopes; with herds of deer delighted by the notes of the songs⁹ of *kinnarīs* close by¹⁰; [266] with the edges of the snouts of young boars shining with the flow of crushed greenish-yellow turmeric¹¹; with multitudes of *jālakas* humming about masses of coral-bead plants¹²; filled with shells of pink insects split open by the tips of the nails of young monkeys that had been angered by their bites¹³; with multitudes of lions illumined with beautiful heavy manes smeared with quantities of blood¹⁴ from must elephants' frontal-lobes split open by terrible blows from masses of claws sharp as the tips of the thunderbolt¹⁵; he-(then) saw the ocean skilfully imitating, by the

¹ Tel. ed. and Srirangam text omit 'clever.'

² Tel. ed. and Srirangam text, 'eager to consort with.'

³ Tel. ed. and Srirangam text, 'with multitudes of young hares.'

⁴ Tel. ed. and Srirangam text, 'sweet smelling.'

⁵ Tel. ed. and Srirangam text, 'herds of antelopes.'

⁶ Tel. ed. and Srirangam text omit 'hosts of.'

⁷ Tel. ed. and Srirangam text, 'with the drum-noise of.'

⁸ Tel. ed., 'slow from the joy of slumber, (yet) anxious to hear'; similarly the Srirangam text.

⁹ Tel. ed. and Srirangam text, 'delighting in hearing the song.'

¹⁰ Tel. ed. and Srirangam text, 'neighbouring.'

¹¹ Tel. ed. and Srirangam text, 'delighted with the noise and the flow of turmeric.'

¹² Tel. ed., 'with litters of wood hedgehogs in many bowers of coral-bead plants'; similarly the Srirangam text.

¹³ Tel. ed., 'with multitudes of worms in the cavities of trumpet-flower trees split open by slaps from the paws of young monkeys that had been angered by the bites of wood flies'; similarly the Srirangam text.

¹⁴ Tel. ed., 'leopard.'

¹⁵ Quoted by Vāmana, *Kāvya-lamkāraṇṭhi*, 1. 3. 26.

mass of its exceedingly active waves,¹ the God² that hath the short axe upraised by his staff-like arm³ in his revel dance; [267] with its edges charming because of lines of foam that seemed to be the emblems of Ocean's⁴ victory; that resembled delightful⁵ clusters of sloughs of the family of Śeṣa⁶; masses of atoms, as it were, of the remnants of the moon⁷; streams of cosmetic, in all seeming, for the sport of Lakṣmī; like to bits of the sandal paste of the sea nymphs⁸; a second heaven, so to speak, come down to earth under the guise of a sea; tempting the birds, as with pearls, by masses of drops of rising spray⁹; with its bays filled with mountains of many winged creatures¹⁰ that had come to seek security; dug by hundreds¹¹ of the sons of Sagara¹²; with uprooted coral-trees¹³; a mine of beautiful gems and jewels; filled with hosts of¹⁴ monkeys and dolphins; [268] with multitudes of crocodiles roving about in their desire for mouthfuls of shoals of *śakulas*¹⁵; filled with restless *timīṅgilas*¹⁶; with thickets of *carambolas*, cloves, and citrons swaying in the tide (and) rocked

¹ Tel. ed. and Srirangam text, 'on account of its shore being lashed by an abundance of exceedingly active water.'

² Śiva.

³ Tel. ed. and Srirangam text, 'many staff-like arms.'

⁴ Srirangam text, 'Varuṇa's.'

⁵ Tel. ed. and Srirangam text omit 'delightful.'

⁶ Tel. ed. and Srirangam text add 'like consorts of ambrosia; sisters uterine, so to say, of light.'

⁷ Srirangam text, 'disc of the moon'; Tel. ed., 'a series of atoms, as it were, of the disc of the moon.' The date of the composition of the *Vāsavadattā* forbids us to see in the mention of the moon (*Jalbhā*) a reference to the Gauḍa king Śaśāṅka against whom Harja made war (*Harjacarita*, tr. Cowell and Thomas, pp. x, 278, London, 1896; Eittinghausen, *Harja Vardhana, empereur et poète de l'Inde septentrionale*, pp. 10, 38, 42, Paris, 1906; cf. also above, Introduction, p. 10).

⁸ Tel. ed., 'seeming to hold a mirror.'

⁹ Tel. ed., 'like to bits of the unguent of camphor streams on the bosoms of the sea-nymphs.'

¹⁰ Tel. ed. and Srirangam text, 'a second heaven, so to speak, come down to earth; tempting the birds, as with pearls, by masses of spray rising from the pellucid water.'

¹¹ Tel. ed. and Srirangam text, 'the host.'

¹² Cf. *Mahābhārata*, 3. 106-109.

¹³ Tel. ed., 'with coral-trees beautified by the mouths of mussels'; Srirangam text, 'with a mass of water going to the submarine fire; with the coral-tree won by Indra.'

¹⁴ Tel. ed. and Srirangam text omit 'hosts of.'

¹⁵ Tel. ed. and Srirangam text, 'flocks of birds.'

¹⁶ Tel. ed. and Srirangam text, 'filled with motionless whales and *timīṅgilas*.'

by the circling mountain of the plantain-trees on its bank¹; with the young *śāivāla* on the sand banks in its waters² trampled by pairs of mermen alarmed by the terrible swaying, produced by wave and wind, of palmyra-palms, marsh date-palms, and *taliera*-palms³; with letters on its banks scrawled by the edges of whelks⁴ that were distressed because their mouths were torn by tips of coral prongs; with its waters crowded by flocks of birds of Garuḍa's race; seeming to have the completion of its slow churning still unfinished because of its eddying whirlpools; epileptic, as it were, because of its foam⁵; [269] filled with the goodly delights of drink, one might fancy, because of the perfume of the medlars on its banks⁶; angry,⁷ so to say, because of its roarings; appearing to be distressed because of its sighings⁸; seamed with frowns, it might be thought, because of its waves; resembling an elephant corral because of Rāma's bridge; the birthplace of *śaṭṭ* as the womb of Kumbhīnāsī was the birthplace of *Ḍavaṇa*; dāviṣ in its duties toward the wide-spread⁹ rivers that were its spouses as grammar has *śaḍ* abundant comprehensive feminines, *ś* and *u* declensions, and gerunds¹⁰; showing a great *śeḍ* as the retinue of a king shows great *śaḍ* ministers; with *śiṣṣa* emitted by many *śeṣṣa* serpents that had come to its *śaḍ* waters as an elephant's place of bondage has *śaḍ* trumpeting emitted by many *śeḍ* elephants that have come to the *śaḍ* tying-place; [270] adorned with *śaḍ* ambhōjacāmaras and fish as the series of Viśvāmitra's sons was

¹ Tel. ed., 'impenetrable because of the thickets of cardamoms, *carumbolas*, cloves, and citrons swaying in the circuit of the plantain forest'; similarly the Srirangam text.

² Tel. ed. omits 'in its waters'; Srirangam text, 'low-lying, small *śāivāla*.'

³ Tel. ed., 'mermen moving in the forest of *taliera*-palms, terrible, very tremulous, and howling with wave and wind'; similarly the Srirangam text.

⁴ Tel. ed., 'by the noisy, sharp tips of the whelks'; Srirangam text, 'tips of the sharp nails of the whelks.'

⁵ Tel. ed. and Srirangam text, 'the masses of its white foam.'

⁶ Tel. ed., 'possessed of the perfume of drink, one might fancy, because of the perfume of its cardamoms'; Srirangam text, 'because of the perfume of the medlars on its shore.'

⁷ Tel. ed., 'noisy.'

⁸ Tel. ed. and Srirangam text, 'exhalations of its serpents.'

⁹ Tel. ed. and Srirangam text omit 'wide-spread' and 'comprehensive.'

¹⁰ See *Pāṇini*, 1. 4. 3; 3. 1. 95.

adorned with <lotuses, chowries, and the Matsyas>¹; the refuge of <mountains> as a good man is the refuge of his <family>²; charming in that it was the <abode of Viṣṇu> as a noble man is charming because of his <unshaken firmness>; with <crocodiles and dolphins ready> as an upright prince <promotes the affairs of good folk>; with its <surface overflowed by the Karatōyā> as a wrathful man has his <face covered with water from his hands>; [271] sprinkled with the water of the <Candanā> as one separated (from his beloved) is sprinkled with <sandal> water; followed by the <Narmadā> as a voluptuary is followed by <jesters>³; though it had <cast forth its venom>,⁴ it showed an abundance of <poison>, for it <raised aloft a mass of dark blue> and showed an abundance of <water>; though it was very <cold>, <fair women clung about its neck>, for it was very <great> and its <vicinity was filled with Madagascar potatoes>; though it was the place of origin of <the gods>, it was <not ruled by the gods>, for it was the place of origin of <Surā>⁴ and was <ruled by the demons>.

[272] And he thought: 'Ah, me! Kindness hath been shown by Fate even though it hath wrought injury, since this ocean hath been brought⁵ within the range of mine eyes! Therefore, abandoning my body here, I shall quench the fire of separation from my love.⁶ Even though desertion of the body⁷ is not permitted one free from disease, yet it must be done.⁸ Doth not every one do deeds which ought to be done or ought not to be done? Thus, what is not done by each one in vain life⁹? [273] As for example¹⁰: <the Lord of the Twice-Born> ravished

¹ Tel. ed. and Srirangam text, 'adorned with lotuses and beautiful fish' as the series of Viśvamitra's sons was adorned with <Ambhōja, Cāru, and Matsyas>.

² Tel. ed., 'with superiority in <mountains> as a good man has superiority in <family>.'

³ Tel. ed. and Srirangam text, 'with <fishes and crabs> as the zodiacal signs have <Pisces and Cancer>; adorned with many <pearls> as a voluptuary is adorned with many <courtesans>.'

⁴ Namely, at the churning of the ocean by the gods and demons.

⁵ Tel. ed. and Srirangam text, 'hath come.'

⁶ Tel. ed. and Srirangam text, 'therefore I abandon my body here.'

⁷ Tel. ed. and Srirangam text, 'of life.'

⁸ Tel. ed. adds 'by us.'

⁹ Tel. ed., 'every one doth not do everything he should in vain life. What, indeed, is not done by whom?'; similarly the Srirangam text.

¹⁰ A similar list of misdeeds of divine and amorous personages is given in the *Dakṣ*-

his (teacher's wife)¹ and (a most excellent Brāhman) ravished the (wife of his elders). Pururavas was destroyed because of his greed for the wealth of Brāhmanas.² Nahuṣa, lusting for another's spouse, became a great (serpent) and became a great (profligate).³ Yayāti fell, (having wedded) a Brāhman girl,⁴ and (took hold of the hand) of a Brāhman girl [274] Sudyumna (became a woman),⁵ so to say, and was (fond of women). The cruelty of Sōmaka's murder of (Jantu) was notorious⁶ and the cruelty of his murder of (diving creatures) was notorious.⁶ Purukutsa was despised.⁷ Kuvalayāśva carried off⁸ (Aśvatara's daughter) and carried off⁸ (a young she-mule). [275] Nrga became a lizard.⁹ (Kali) conquered Nala and (strife) conquered Nala.¹⁰ Śaṁvaraṇa became infatuated with the daughter of (Mitra)¹¹ and became infatuated with the daughter of (his friend). [276] Daśaratha died through madness for his beloved (Rāma) and through the madness of a beloved (wife). Kārtavīrya perished through his

Amṛitarita, p. 72, Bombay ed., 1898 (tr. Meyer, p. 209, Leipzig, 1902). This passage of Sabandhu is compared with its elaboration in the *Harjacarita*, pp. 20 sqq., Jamnu ed., 1879 (tr. Cowell and Thomas, pp. 74-75, London, 1897), and translated by Cartellieri, 'Sabandhu and Bāṇa,' in *WZKM.* 1. 126-132 (cf. also 13. 68). For other lists of precedents see *Harjacarita*, pp. 199, 221-224, 288, Bombay ed., 1893 (tr. Cowell and Thomas, pp. 169, 192-194, 258, London, 1897); *Kādambarī*, pp. 166, 339-340, 341, 600, Bombay ed., 1890 (tr. Ridding, pp. 64, 137, 138, 200-201, London, 1896).

¹ The reference is, of course, to the famous rape of Tārā, the wife of Bṛhaspati, by the moon; cf. *Harivaṃśa*, 25; *Vijayapurāṇa*, 4. 6.

² Cf. *Mahābhārata*, 1. 75.

³ Tel. ed., 'lusting for Indra's spouse, went to serpenthood (or, 'profligacy')'; similarly the Srirangam text; cf. *Mahābhārata*, 5. 11-17.

⁴ Tel. ed., 'the daughter of a household priest'; cf. *Mahābhārata*, 1. 78-86.

⁵ See *Rāmāyaṇa*, 7. 87-90.

⁶ Tel. ed. and Srirangam text add 'in the world'; cf. *Mahābhārata*, 3. 127-128.

⁷ Tel. ed., 'despised, as it were.' The legend to which Sabandhu here alludes is uncertain, and is perhaps due simply to a popular etymology of Purukutsa as the 'much despised' (cf. *Antary*, 'to despise'). Śāyana, however, on *Rig-Veda*, 4. 42. 8 (cf. also Sieg, *Sagenstoffe des Rgveda*, 1. 97, Stuttgart, 1902; Muir, *Original Sanskrit Texts*, 1st 267, London, 1872), mentions an *itihāsa*, or legend, which states that Purukutsa was once imprisoned, so that his realm had no ruler. His chief wife then prayed to the seven Rsis for a son, whereupon, in answer, she gave birth to Trasadasyu.

⁸ Tel. ed. and Srirangam text, 'went to'; cf. *Mārkaṇḍīyapurāṇa*, 21-22.

⁹ See *Mahābhārata*, 13. 70; *Harivaṃśa*, 171.

¹⁰ Tel. ed. and Srirangam text, 'Nala was conquered by Kali (or, 'by strife').'

¹¹ See *Mahābhārata*, 1. 173-175.

oppression of (a Brāhman for a cow)¹ and through his oppression of (cows¹ and Brāhman). Yudhiṣṭhira deserted truth in the forefront of battle.² Sāntanu wept in the forest on account of excessive affection.³ Thus no one is immaculate.⁴ Therefore, I, too, will abandon my body.⁵

[277] So thinking, he approached the water of a broad, sandy bank, the hiding places of whose fish were pierced by the tips of the sharp talons of the ospreys; with the scales of shoals of *śakulās* and the excrement of otters⁶; with its margin surrounded by rows of carapaces of horrible crabs that had been abandoned by packs of jackals; with its environs whitened⁷ by multitudes of cranes, motionless and intent on devouring shoals of carp that were agitated and wavering because of the exceedingly⁸ unsteady flow of the water; which was very cool, being united with the motion of the wind that was generated by quantities of drops⁹ of water shaken by the sport of schools of extremely active Gangetic porpoises; [278] with its uneven banks seamed by the tips of very young wild¹⁰ buffaloes' horns that dropped off daily; tuneless with the sweet songs of flocks of continually restless *dhārtarāṣṭra* geese; [279] with the soil along its waters crushed by the repose of mermen and bright with the rays of the sun¹¹; delightful with the humming of bees¹² that had settled on hundreds of mighty¹³ elephants, whose sloping cheeks were flecked with exceedingly copious ichor; with its circumference filled with multitudes of gems¹⁴ that had fallen in the dance of

¹ Tel. ed. omits 'for a cow' and 'of cows'; cf. *Mahābhārata*, 3, 115-116.

² Tel. ed. omits this sentence. ³ See *Mahābhārata*, 1, 100-101.

⁴ Tel. ed. and Srirangam text, 'thus, therefore, no one in the world is immaculate.'

⁵ Tel. ed., 'filled with broad fish-scales pierced by the tips of the talons of the ospreys; mottled with the accumulated excrement of otters'; similarly the Srirangam text.

⁶ Tel. ed., 'much whitened.' ⁷ Tel. ed. and Srirangam text omit 'exceedingly.'

⁸ Tel. ed. and Srirangam text, 'with its *śakulās* cooled by contact with quantities of drops.'

⁹ Tel. ed. omits 'wild.'

¹⁰ Tel. ed., 'with the earth on its banks crushed by the repose of mermen, bright with the rays of the sun, and tuneless with the humming of bees and with beautiful flocks of continually restless *dhārtarāṣṭra* geese'; similarly the Srirangam text.

¹¹ Tel. ed., 'with swarms of bees'; Srirangam text, 'humming of swarms of bees.'

¹² Tel. ed. and Srirangam text omit 'mighty.'

¹³ Tel. ed., 'serpents.'

the mass of the water of the ocean,¹ shaken by the right mobile wind; like² a strip of slough cast by the serpent of the ocean³; the mirror, as it were, of earth; the crystal pavement, so to say, of Varuṇa.⁴

Then, having bathed and the like,⁵ he began to descend to the water⁶ to abandon his body. Thereupon, while the sharks were kindly, the fish free from envy, the bees⁷ not mean, [280] the tortoises affectionate,⁸ the crocodiles not cruel, the dolphins not terrible, (and) the Gangetic porpoises not murderous, there came a heavenly voice⁹: 'Noble Kandarapakēṭu, again, at no long time, shall there be union of thee with thy beloved. Cease, therefore, from thy resolve to die'¹ Hearing this, he desisted from death,¹⁰ and eager to get food to sustain his body because of his desire of reunion with his beloved, he went along the shore of the mighty ocean.¹¹ Then Kandarapakēṭu¹² passed considerable time wandering here and there, living on fruit and the like in the forest.

Finally, after the lapse of several months,¹³ came the rainy season, with <conjoined deep rivers> as he who sings to the *kākalī* has a <continuous low note>; [281] with dancing <peacocks> as the eventide has <Śiva> dancing; producing <much pen-reed grass> as

¹ Tel. ed. and Srirangam text, 'in the breakup of the water.'

² Tel. ed. and Srirangam text omit 'like.'

³ Tel. ed. and Srirangam text, 'a serpent going in the water of the ocean.'

⁴ Tel. ed. and Srirangam text add 'with crubies as a lotus-grove has a red colour; with branches of corals as a forest district has birds and branches of trees; with mussels as a coward has dear; attended by many pearls as Viṣṇu is attended by many emancipated ascetics.'

⁵ Tel. ed. and Srirangam text, 'having performed all the duties of bathing and the like.'

⁶ Tel. ed. and Srirangam text, 'water of the ocean.'

⁷ Tel. ed., 'shoals of fish'; the Srirangam text omits the phrase.

⁸ Tel. ed. and Srirangam text, 'devoid of longing.'

⁹ Tel. ed. and Srirangam text, 'there came a voice from heaven.' For other instances of intended suicide thus divinely prevented see *Kādambarī*, pp. 332-333, 569-570, Bombay ed., 1890 (tr. Ridding, pp. 133, 195, London, 1896).

¹⁰ Tel. ed. and Srirangam text, 'he desisted indeed from undertaking death.'

¹¹ Tel. ed. omits this clause; Srirangam text, 'then he went to the forest along the shore, eager to get food to sustain his body because of his hope of reunion with his beloved.'

¹² Tel. ed. and Srirangam text, 'he.'

¹³ Tel. ed., 'but finally, after the lapse of several days.'

Kumāra's peacock <bears Śārajanman>¹; quelling the <expanse of dust> as a great² ascetic quells the <tide of passion>; with water-giving <hail> as an anchorite has a water-giving <pot>; showing a wandering of many <ships> as the time of doom shows a wandering of many <suns>; with <ātakas> eager³ because of the clouds> as an unmolested forest district has <exceedingly curious⁴ gazelles>; [282] <giving joy to the husbandman> as Rēvatī's tender hand <inspired courage in Balarāma>.⁴

The slender lightning shone like the bejewelled⁵ boat of Love in the sky that seemed to be a pleasure pool with a forest of blue lotuses which were the riven clouds⁶; the dancing cord, as it were, of a Caṇḍāla maiden who was the Lakṣmī⁷ of the clouds; [283] even as a garland⁸ for the gate of the palace of the sky; a row of nail marks upon the cloud, in all seeming, given for remembrance by the departing heat of day⁹; the jewelled¹⁰ girdle strand, one might fancy, of a beauty of the sky; the lovely clustering¹¹ blossoms, so to say, of the coral-tree of heaven; like to a begemmed stick¹² for cleaning Rati's nails; the jewelled shell, it might be termed,¹³ of the God whose banner is of flowers.¹⁴ The cloud¹⁵ seemed to vomit forth, like a crane, what appeared

¹ Tel. ed. and Srirangam text, 'with dofty pen-reed grass> as Kumāra's peacock has Śārajanman mounted upon it.'

² Tel. ed. and Srirangam text omit 'great.'

³ Tel. ed. and Srirangam text, 'proud.' According to the conventions of Sanskrit literature, the *ātaka* (*Cuculus melanoleucus*) is supposed to live only on the raindrops which it drinks.

⁴ Tel. ed. adds 'cloud-resounding> as the lord of Laṅkā [Rāvaṇa] had (Mēghanīda); <dark with clouds> as Vindhya is distensely dark>; so also the Srirangam text, which adds 'twi swollen clouds> as young women have <plump breasts>.'

⁵ Tel. ed. and Srirangam text, 'golden and bejewelled.'

⁶ Tel. ed., 'dark with a forest of riven blue lotuses'; similarly the Srirangam text.

⁷ Tel. ed. and Srirangam text, 'dark Lakṣmī.'

⁸ Tel. ed. and Srirangam text, 'jewelled garland.'

⁹ Tel. ed., 'given, in all seeming, upon the breast of his sky spouse by her dark departing lover, the heat of day.'

¹⁰ Tel. ed. and Srirangam text, 'beauteous.'

¹¹ Tel. ed. and Srirangam text omit 'clustering.'

¹² Tel. ed., 'stone pick.'

¹³ Tel. ed., 'the jewelled lance, as it were, even as the pleasure staff'; Srirangam text, 'the jewelled pleasure staff.'

¹⁴ Kāma.

¹⁵ Tel. ed. and Srirangam text, 'the mass of clouds.'

to be¹ a series of ocean shells that had been drunk down too hastily.²

[284] The (rainy season), even the (fate of rain), played,³ as if with chessmen⁴ coloured with lac, with yellow and green frogs⁵ jumping in the black enclosures⁶ of the irrigated fields. The lightning gleamed like a streak of gold rubbed by the goldsmith bank of clouds on a seeming touchstone that was like a mass of lampblack⁷ from the torch of the sun. The screw-pine was beauteous⁸ as a saw of the Flower-Weaponed God to cut¹⁰ the hearts of sundered (lovers). [285] The drops of water were as masses of dust shaken off by the violence of the wind from the cloud-tree that was cut by the saw of the slender quivering lightning.¹¹ The hailstones flashed like pearls¹² from the necklaces of the brides of the several quarters (of the sky); as though they were masses of stars reduced to powder by contact with the cloud grinding-stone that was turned by the violence of the fierce wind¹³; handfuls of grain, so to say, of the setting forth of Him⁹ whose banner is a fish, eager to conquer the threefold world.¹⁴

Straightway at the beginning¹⁵ of autumn, with its wagtails not lame¹⁶; with the course of the herons unhampered¹⁷; [286] with

¹ Tel. ed. and Srirangam text omit 'what appeared to be.'

² Tel. ed. and Srirangam text, 'drunk in the impulse of excessive thirst.'

³ Tel. ed. and Srirangam text, 'the dark lover of the clouds played with the lightning.'

⁴ Tel. ed. and Srirangam text, 'dice'; cf. Thomas, 'The Indian Game of Chess,' in *ZDMG.* 52. 271-272; 53. 364-365; Reinoud, *Mémoire . . . sur l'Inde . . . d'après les dérivés arabes, persans et chinois*, pp. 131-133, Paris, 1849; al-Birūnī, *India*, tr. Sachau, I. 183-185, London, 1888.

⁵ Tel. ed. and Srirangam text, 'young frogs.'

⁶ Tel. ed., 'gatherings.'

⁷ Tel. ed. and Srirangam text, 'on a touchstone of clouds blackened.'

⁸ Tel. ed., 'the rough screw-pine stone'; Srirangam text, 'the screw-pine flower stone.'

⁹ Kāma.

¹⁰ Tel. ed., 'made to cut.'

¹¹ Tel. ed. omits this sentence.

¹² Tel. ed. and Srirangam text, 'masses of pearls.'

¹³ Tel. ed., 'whirling from the violence of the wind like masses of stars reduced to powder by contact with banks of clouds.'

¹⁴ Tel. ed. adds 'the new meadow seemed like an upper garment, marked with liquid lac, for the breast of Lady Earth with her cochineal. The maid-servant Rainy Season being departed after bathing the heroine Earth with water from the jars of the clouds, the maid-servant Autumn came, showing bright raiment'; similarly the Srirangam text.

¹⁵ Tel. ed. and Srirangam text, 'very beginning.'

¹⁶ Tel. ed., 'with its wagtails well.'

¹⁷ Tel. ed. omits this clause.

boughs¹ exceedingly noisy with skylarks; with intensely bright dawn; with flocks of wandering parrots in the fields of rice; with flamingoes come as guests²; with a sky whose brightness was that of the body of Kāṁsa's foe³; with old clouds like goose-down⁴; with the pleasure of dogs whose heat was intensified; [287] with shoots of sweet sugar-cane⁵; with lakes possessed of the quintessence of the delightful sound of the herons; with pools whose banks were dug up by the snouts of boars; delighted by roots of beautiful⁶ *kaśērus*; with startled *cātakas*⁷; causing joy⁸ by the sweet sound of flocks of wandering *matsyaputrikā* birds; with disdained *kadambas*; the foe of conches; with expanded lotuses; with clouds at intervals; [288] with unusually bright stars; with a beautiful moon⁹; with unusually sweet water in the pools¹⁰; with flocks of motionless cranes swallowing shoals of flashing carp¹¹; with multitudes of silent frogs; with shrivelled serpents; with rice¹² yellow with golden particles; with screaming ospreys; with the air delightful with the perfume of fragrant white lotuses; lovely with white lotuses¹³; charming¹⁴ in the moonlight¹⁵; with moulting peacocks¹⁶; with murmuring *paddy*-birds; with *dhārtarāṣṭra* geese¹⁷; with herds of deer delighted by

¹ Tel. ed. and Srirangam text, 'boughs of the trees.'

² Tel. ed., 'with flamingoes entering fields of rice that had flocks of wandering parrots'; Srirangam text, 'with fields of rice filled with the noise of wandering parrots.'

³ Namely, blue as Kṛpā.

⁴ Tel. ed., 'with clouds glittering like flocks of geese.'

⁵ Tel. ed., 'with the radiance of the moon intensified; with shoots of sugar-cane, the joy of lovers'; Srirangam text, 'with the radiance of the moon intensified; with shoots of sugar-cane crushed by travellers.'

⁶ Tel. ed. and Srirangam text omit 'beautiful.'

⁷ Tel. ed., 'with startled *cātakas* on the banks of pools dug up,' etc.

⁸ Tel. ed. and Srirangam text omit 'causing joy expanded lotuses.'

⁹ Tel. ed. and Srirangam text, 'with a moon that was the adornment of the west.'

¹⁰ Tel. ed., 'filled with sweet sap'; Srirangam text, 'with exceedingly sweet water.'

¹¹ Tel. ed., 'with rows of motionless vultures and cranes swallowing flashing carp'; the Srirangam text also omits 'shoals.'

¹² Tel. ed. and Srirangam text, 'wheat and rice.'

¹³ Tel. ed., 'lovely with white lotuses that were slightly opened by a wind charming with the perfume of fragrant white lotuses'; similarly the Srirangam text.

¹⁴ Tel. ed. omits from here to 'Kandarpakēta.'

¹⁵ Srirangam text omits this phrase.

¹⁶ Srirangam text, 'with peacocks whose tail feathers had fallen out.'

¹⁷ Srirangam text 'with delighted *dhārtarāṣṭra* geese.'

the songs¹ of happy² female guardians of the rice; with dead *yāthikā*-jasmynes³; with faded Malabar jasmine-buds; a kinsman to the *bandhūka*; with beauty born; putting to confusion the bow of Sutrāman⁴; with the ten quarters (of the sky) yellowed by masses⁵ of the pollen of the smiling saffron; [289] (and) with blossoming lotuses⁶;—(then) Kandarapakētu, wandering about, seeing a stone image, and saying with curiosity, frenzy, and the agitation of grief, 'This is like my beloved,' touched it with his hand.⁷

Then she, simply being touched,⁸ again⁹ assumed the form of Vāsavadattā, leaving her stony state. Perceiving her, Kandarapakētu, as if plunged in a sea of nectar, asked her, embracing her long: 'Dear Vāsavadattā, tell me what this is!'

Being addressed, and sighing long and fervently, she began to tell¹⁰: "Having left his kingdom, alone, (and) like a common man,¹¹ my lord of great good fortune hath borne woe beyond word or thought for the sake of ill-fortuned me, the undeserving. [290] Now, very emaciated through fasting and the like, my lord maketh his food roots, fruits, and so forth"—thus thinking, I went a distance of some *nalvas* to look for fruit, seeing the trees of a grove.¹² And in an instant I perceived the camp of an army with

¹ Srirangam text, 'by hearing the songs.' ² Srirangam text omits 'happy.'

³ Srirangam text omits 'with dead . . . beauty born.'

⁴ Srirangam text, 'Śatasmakha'; in both cases Indra is meant.

⁵ Srirangam text omits 'masses.'

⁶ Srirangam text adds 'a kinsman to the *bandhūka*.'

⁷ Tel. ed., 'Kandarapakētu, wandering about here and there, (and) seeing a stone image, touched it with his hand'; similarly the Srirangam text. For instances of turning into stone in modern Indian folk-tales see Knowles, *Folk-tales of Kashmir*, 2 ed., pp. 191-196, 401-403 (and literature there cited), London, 1893; Frere, *Old Deccan Days*, 2 ed., pp. 77-78, London, 1870; Natesa Sastri, *Dravidian Nights*, p. 85, Madras, 1886; and for a touch restoring to life see *Kādambarī*, p. 637, Bombay ed., 1890 (tr. Riddling, p. 106, London, 1896). Cf. also Gray, 'Literary Studies on the Sanskrit Novel,' in *WZKM.* 18, 53-54. The fortunes of Vāsavadattā after leaving her home show, it should be noted, a blending of the Bluebeard (violated tabu) and Sleeping Beauty cycles of folk-tales.

⁸ Tel. ed., 'simply being seen.'

⁹ Tel. ed. and Srirangam text omit 'again.'

¹⁰ Tel. ed., 'Kandarapakētu, embracing her tightly, asked: "Dear Vāsavadattā, what is this?" She replied'; similarly the Srirangam text.

¹¹ Tel. ed., 'like a wanderer.'

¹² Tel. ed. and Srirangam text, "'thou being distressed by thirst through fasting and

its abodes of grass huts being hidden in clumps of trees; its general's house being arranged; [291] the (fodder) bags being put down; its tents being begun; the courtesans' quarters being set up; with hundreds of neighs of horses being heard; with hundreds of drum-skins being beaten for the halt; with a place of sweet water being sought; with multitudes of market flags being displayed.

[292] 'As I thought: "Is this the host of my father come to search for me, or perchance (the army) of my lord"?, the general of the army ran toward me, being informed of events by a scout.¹ Then in like manner there ran up the Kirāta general, who had gone out to hunt followed by an army.² Immediately I thought: "If I inform my lord, then he, being alone, will be killed by these; [293] but if I do not inform him, then shall I be slain by them."

'Even at the instant of my thought there arose³ a battle of the two armies⁴ as of two vultures eager for one quarry. Then—on the battle's threshing-floor, where the rays of the sun were removed⁵ by the shower-clouds of arrows from the hostile bows⁶; [294] with Vidyādhara wandering about, embracing their opportunities for brave warriors that had been tossed high by pairs of tusks of elephants skilled in deeds of battle⁷; with countless circles of the bards of the gods gathering to witness the

the like, I, awakening before thee at the end of sleep, will fetch fruit, roots, and so forth"—so thinking, I went just a *mañva* [400 cubits] into the forest to seek fruit and the like.'

¹ Tel. ed. and Srirangam text, 'then, as I suddenly saw the camp of an army hidden in a clump of trees and thought: "Is this my father's host come to fetch me or the host of my noble lord"? a Kirāta general, informed of the news from afar by a scout, ran to me.'

² Tel. ed. and Srirangam text, 'then in like manner, hearing this, there ran up another Kirāta general, who had gone out to hunt accompanied by a similar army.'

³ Tel. ed. and Srirangam text, 'then there arose,' omitting Vāsavadattā's reflexions.

⁴ Tel. ed. and Srirangam text omit 'armies.'

⁵ Tel. ed., 'hidden.'

⁶ Tel. ed. omits 'from the hostile bows'; Srirangam text omits 'hostile.'

⁷ Tel. ed., 'with female Vidyādhara wandering about, embracing brave warriors that had been cloven by the edges of swords high uplifted by hands skilled in deeds of battle'; similarly the Srirangam text.

conflict¹; with a welcome appearance caused by headless corpses of bodies occupied by Vētālas²; greedy for the adornment,³ in a she-fiend's ear, of a mortar filled with the foot of an elephant that had been hacked off by the sword of a soldier⁴; [295] with laudations in the excessive din that arose⁵; (and) with timid jackals⁶—the warriors drew at once the <lives> of their foes and the <strings> of their bows, paying no heed to the bodies as if they were lumps of flesh to be the prey of jackals,⁷ or had been bitten by serpents.⁸

'The⁹ mighty elephants were like <generous> donors that bear not¹⁰ meeting with <beggars>, for they <shed ichor> and bore not¹⁰ meeting with <arrows>; like fortunate paramours adorned with <passion> and with golden <girdles>, for they were adorned with <minium> and had golden <girths>; like goodly gardens <beauteous with plantain-trees> and <filled with birds>, for they were <bright with banners> and were <attended by elephants>; like nights¹¹ adorned with garlands of <constellations>, for they had garlands of <pearls>; like days with <blossoming flowers>, for they had <flashing trunk-tips>.¹² [296] And¹³ the horses seemed like creatures bereft of sense¹¹ <abandoning patience>, for they

¹ Tel. ed., 'with the circle at its doorway formed by the many feet of the bards of the gods that had come to witness the conflict.'

² Tel. ed. and Srirangam text omit this clause. The Vētālas are a class of malevolent ghosts who animate corpses and haunt cemeteries. They often enter the body of a living man while his spirit is absent, or may even be spirits of the living which prefer to make their dwelling in corpses (cf. Crooke, *Popular Religion and Folk-Lore of Northern India*, 2 ed., I. 243-244, Westminster, 1896).

³ Tel. ed. and Srirangam text, 'with the adornment.'

⁴ Tel. ed. and Srirangam text, 'foot soldier,' the former adding 'with folk drawn by curiosity.'

⁵ Tel. ed., 'with shouts of praise arising'; Srirangam text, 'with laudations in the words spoken by folk drawn by curiosity.'

⁶ Tel. ed. and Srirangam text add 'with cowards destroyed; like a conqueror eager for combat.'

⁷ Tel. ed. and Srirangam text, 'she-jackals and jackals.'

⁸ Tel. ed. and Srirangam text add 'or were wretched fragments of white leprosy.'

⁹ Tel. ed. and Srirangam text add 'there.' ¹⁰ Srirangam text omits 'not.'

¹¹ Tel. ed. and Srirangam text, 'multitudes of nights.'

¹² Tel. ed. and Srirangam text, 'like autumn days with blossoming lotuses, for they had sparkling drops of water.'

¹³ Tel. ed. omits 'and.'

¹⁴ Tel. ed. and Srirangam text, 'like angry creatures.'

«left the ground»; like oceans adorned with «whirlpools» and with «billows», for they were adorned with «whorls (of hair)» and had «swift gaits»; like pleasure parks with «*dhārtarāstra* geese», for they included the «*mallikākṣa* breed»; like noble houses charming with very new «furniture», for they were charming with very new «harness»¹; like mines that have the «gems of the gods», for they had «curls (on their necks)»; like the *Lēkhas* that have «fortitude together with Indra», for they «sustained most mighty lords».² Long danced the headless corpse as if with joy at the thought: «I am released»³ from the ears that heard detraction of others, from the eyes that beheld the rise of the evil and the fall of the good, and from the head that bowed unworthily.»⁴

‘Then spread the dust’⁵ born of battle, hiding the eye as if smiling; concealing the existence of the ear as if afraid of hearing calumny of another; [297] frenzied, as it were, being tossed by the motion of the wind; a cause of grayness, so to speak, to the *Apsarasas*; a cause of blindness, it might be termed, to the soldiers; the darkness, in all seeming, of the evening of conflict; fallen and cut off from its «family», as it were, since it was cut off from the «earth»; resembling the doctrines of the adherents of the *Mīmāṃsā* that conceal the «doctrines of the Jains», since it concealed the «sight of the quarters (of heaven) and the sky»; like unto a good man clinging to «Viṣṇu’s feet», since it clung to the «zenith».⁶ One assumed an «agonising

¹ Tel. ed. and Srirangam text, ‘like potters’ houses (containing very new pots), for they bore very new harness.’

² Tel. ed., ‘like the *Lēkhas* that have increase with Indra», for they included *indrayuddha* steeds»; like drunkards diving in *dramahopas*, for they were adorned with defences»; so the Srirangam text, except ‘like the *Lēkhas* that have increase through the (weapons of Indra), for they had increase through *indriyuddha* steeds.’

³ Tel. ed. and Srirangam text, ‘thank heaven! I am released.’

⁴ Tel. ed. and Srirangam text add ‘and from the mouth that praised the unpraiseworthy.’

⁵ Tel. ed. and Srirangam text, ‘mass of dust.’

⁶ Tel. ed. substitutes for the last two similes ‘going in the path of the constellations» as an evil prince (goes not in the path of a *Kṣatriya*); with the appearance of thick smoke like a quarrel; hiding diving creatures» as the quality of passion hides truth; chigh-raised» as an ill-bred man is puffed up; hiding the path of the

posture as Rāma (bound Rāvaṇa)¹; another² clove (hell) as Kṛṣṇa³ clove (Naraka); a third had (hearing, speech, and sight) destroyed as the textbook of the Buddhists (rejects tradition, precept, and doctrine); a fourth was (surrounded with corpses) as a heretical mendicant is (wrapped with matting)⁴; a fifth, fearing (utter defeat), plunged into the water⁵ as Suyōdhana, fearing the (breaking of his thigh), plunged into the water⁶; a sixth breathed for a long time on a couch of (pen-ree- grass) as Bhīṣma⁷ breathed for a long time on a couch of (arrows); [298] a seventh (lost his strength) as Karṇa, terrified in every limb,⁸ (released his spear).⁹ Then, with its banners destroyed, its standards tumbling, its fallen bows and chowries injured, and its swords slipping, the army met destruction.¹⁰

'Straightway,¹¹ when the ascetic whose hermitage that was had come with flowers and the like, and had learned of the event, I was cursed by him with the words: "My hermitage hath been broken down because of thee; therefore become stone"¹² [299] And gradually, perceiving poor me suffering much distress, he¹³

(constellations) as an evil man hides the path of the (good)'; similarly the Srirangam text.

¹ Tel. ed. and Srirangam text omit this clause.

² Tel. ed. and Srirangam text, 'and straightway one.'

³ Tel. ed. and Srirangam text, 'Nārāyaṇa'; for the allusion cf. *Harivaṃśa*, 120.

⁴ Tel. ed. and Srirangam text, 'a fourth had his body (surrounded with corpses) as a heretical mendicant has his body (wrapped with matting); a fifth, (drunken), fell like Śuripa (Srirangam text, 'the Brāhman Śuripa'). The details of the legend of Śuripa are as yet unknown.

⁵ Tel. ed. and Srirangam text, 'water of a pool.'

⁶ Tel. ed. and Srirangam text, 'dying Bhīṣma.'

⁷ Tel. ed. and Srirangam text, 'with his limbs terrified.'

⁸ Tel. ed. and Srirangam text add 'another slew them that caused shouting as Ragu's squire [Rāma] slew (Rāvaṇa).'

⁹ Tel. ed., 'then, with impotent banners, with tumbling standards, and with the daggers of the soldiers of the armies bent, both entire armies mutually proceeded to slaughter'; similarly the Srirangam text.

¹⁰ Tel. ed. and Srirangam text, 'and then.'

¹¹ Tel. ed. and Srirangam text, 'had learned of the event through his yōga sarga, being angered that "this my hermitage hath been broken down because of thee [Vāsavadattā]" I was cursed with the words: "Become a stone image"! The folk-tale motif is that of the Bluebeard cycle of punishment in consequence of a violation of tabu (see MacCulloch, *Childhood of Fiction*, pp. 306-324, London, 1905).

¹² Tel. ed. and Srirangam text, 'then gradually, out of kindness,—"for this unhappy

made the termination of the curse concurrent with the touch of the hand of my noble lord.'

Then Kandarapakētu, together with Makaranda, who¹ had come up, and with Vāsavadattā,² [300] went to his own city,³ and lived⁴ enjoying blisses as his heart desired.⁵

girl suffers much distress"—and through pity for my noble lord, this hermit, being entreated.'

¹ Tel. ed. and Srirangam text add 'who had heard of the event.'

² Tel. ed. and Srirangam text, 'that Vāsavadattā.'

³ Tel. ed. adds 'Pāṭaliputra,' which was, however, the old home of Vāsavadattā, not of Kandarapakētu (see above, p. 75).

⁴ Tel. ed. and Srirangam text, 'lived much time with them twain.'

⁵ Tel. ed. and Srirangam text add '(and) that could scarcely be gained in the world of the gods.' Tel. ed. also adds two stanzas, the first being the thirteenth of Hall's introductory stanzas, and the second being the eleventh introductory stanza of the *Harīacarita*; the Srirangam text omits the latter interpolation, but here appends the thirteenth introductory stanza of Hall.

శుభాశిష్యుః.

శ్రీమద్విశ్వశాసనంబ్రాహ్మణవివేకపాదకమల

శ్రీవాగ్దేవగ్రంథప్రపాదన

సంబంధవాక్యకవిమలపాఠ్యభాష్యమేన

విరచితః పానపదత్రాణ్యః చంద్రా ప్రబంధోయం

ధీమతామభా చరిత్రావాయ

వాక్యభాష్యమేనపాదం

కథారసంబ్రాహ్మణానందోద్భవచరిత్రామలః

క్షాసనానందోద్భవము ప్రాకరణాలయం

కథారసంబ్రాహ్మణానందోద్భవచరిత్రామలః

ప్రకృత్యాచారసంబ్రాహ్మణ

మూల్రయత్నా ప్రకటితకర్మ

భవవిజయలేఖనం

గౌరవం సంపన్నంబ్రాహ్మణానందోద్భవచరిత్రామలః

śubham astu

śrīmannikhilasurēṇḍrādivaṇḍitaṇḍādakamala-
śrīvāgdēvidattavaraprasādēna
subaṇḍdhunāmnā kavikulasārvabhāumēna
viracitaḥ vāsavadattākhyah caṇḍpūprabaṇḍdhō 'yaṇḍ

dhīmatām arthaparijñānāya
vyākhyānēna sākaṇḍ

madhurasubbhāśāstriṇā saṇḍśōdhyapariṣkṛtaḥ
jñānasūryōdayamudrākṣarasālāyāṇḍ

tadadhikāriṇā bhuvanagiri raṇḍgayyaśēṭṭināmnā
vāīśyacūḍāmaṇiṇā mudrākṣarāir
mudrayitvā prakāṭikṛtas san
bhuvivijayatētarāṇḍ

1862 saṇḍvatsaraṇḍ yēpral nēla 19 tēḍi



śrīhayagrīvāya namaḥ.
vāsavadattā savyākhyā.

- (1) [2] karabadarasadrśam akhilaṃ bhuvanataḥ yatprasā-
dataḥ kavayaḥ
paśyanti sūkṣmamatayas sā jayati sarasvatī dēvi.
khinno 'si muṃca śāilaṃ bibhṛmō vayam iti vadatsu
śīthilabhujāḥ
bharabhugnavi(tatha)bāhuṣu gōpēṣu hasan harir jayati.
[4] sa jayati himakaralēkhā cakāsti yasyō 'mayō 't(kayā)
nihitā
nayanapradīpakajjalajighṛkṣayā rajataśuktir i(2)va.
[3] kṛthīnataradāma vēṣṭanālēkhāsaṃdēhadāyīnō yasya
rājanti valivibhaṅgās sa pātu dāmōdarō bhavataḥ.
[4] bhavati subhagatvam adhikaṃ vistāritaparaguṇasya
sujanasya
vahati vikāsitakumudō dviguṇaruciṃ himakar(ad)yōtaḥ.
[5] viśadharatō 'py ativiśamaḥ khala iti na mṛṣā vadantī
vidvāṃsah
yad ayan nakuladvēṣī sakuladvēṣī punaḥ (punaḥ) piśunaḥ.
[6] atīmalīnē kartavyē bhavati khalānām atīva nīpuṇā dhīḥ
timirē hi kāuśīkānām rūpaṃ pratipadyatē (dṛṣṭiḥ).
[7] hasta iva bhūtimālīnō yathā yathā laṃghayati khalas
sujanam
darpaṇam iva tam kurutē tathā tathā nirmalacchāyam.
[6] vidhvastaparaguṇānām bhavati khalānām atīva malī-
natvaṃ
antaritāśaśirucām api salīlamucām malinīmā 'bhya-
dhikāḥ.
[7] sā rasavattā vihatā navakā (3) vilasaṃti carati nō kaṃ
kaḥ
sarasī 'va kīrtiśēṣaṃ gatavati bhuvi vikramādītyē.

- [8] aviditagupā "pi satkavi(phaṇitih) karṇeṣu vama! ma-
dhudhārāṃ
anadhigataparimalā "pi hi harati dṛśam mālatimālā.
gupinām api nijarūpapratipattiḥ parata ēva sambhavati
svamahimadarśanam akṣṇōr mukuratalē jāyatē yasmāt.
- [9] [sarasvatidattavaraprasādas cakrē subandhuḥ "ujanā!ka-
bandhuḥ
pratyakṣaraślēṣamayaprabandhavinyāsavāidagdhyanī-
dhir nibandham].

[10] abhūd (akharvavibhava)sarvōrvīpaticakra[cāru]cūḍā-
maṇi(śrēṇi)śāpa[11]kōṇakaṣaṇa(vi)malikṛta(pāda)nakhamaṇiḥ nṛ-
siṃha iva da(4)rśitahiranyakaśipukaṣṭradānavismayaḥ kṛṣṇa iva
kṛtavasudēvatarpaṇaḥ [12] nārāyaṇa iva sāukaryasamāsādita-
(dharāṇi)maṇḍalaḥ kaṃsārātir iva janitayaśōdānandasamṛddhiḥ
ānakadundubhir iva kṛtakāvya[13]daraḥ sāgaraśāyī "vā 'nanta-
bhōgicūḍāmaṇi(śrēṇi)rañjita-pāda(h)[padmō] varuṇa iva "śā(5)n-
tarakṣaṇaḥ agastya iva dakṣiṇāśāprasādhakaḥ jalanidhir iva
vāhinīśatanāyakaḥ samakarapracāraś ca hara [14] iva mahāśen-
ānu(yātō nirjita¹)māraś ca mēruḥ iva vibudhālayō viśvakarmāś-
rayaś ca ravir iva kṣaṇādānapriyaś chāyāsantāpaharaś ca kusum-
(āyudha) iva janitāniruddhasampad ratisukhāpradaś ca vidyā-
dha[15]rō 'pi sumanāḥ dhṛtarāṣṭrō 'pi guṇapriyaḥ (6) kṣamānu-
gatō 'pi [16] sudharmāśritaḥ² bhānnalānubhāvō 'py amṭassara-
laḥ mahiṣasambha[17]vō 'pi vṛṣōtpādī ataraḥ[18] 'pi mahānāyakaḥ
rājā cintāmanir nāma. yatra ca śāsatī (dharāṇi³)maṇḍalaṃ
chalanigrahaprayōgō (nyāyaśāstrēṣu⁴) [18] nāstikatā cārvākēṣu
kaṇṭakayōgō [ni]yōgēṣu parivādō [19] vīṇāsu khalasam(pra)yo-
gaś śāliṣu dvijihvasam(grahitir ahi)tuṇḍikēṣu karācchēdaḥ (kuṭ-
mala)grahaṇēṣu nētrōtpātanam munīnām (7) [dvija]rājavirū[20]d-
dhatā paṃkajānām sārvaabhāumayōgō (diggaḥjānām⁵) [agnitūlā-

¹ So also Hall's manuscripts A, B, C, E, F, G, H, and the commentator Narasimha.

² Tel. ed. 61 and Grantha ed., *dharmāḥ*.

³ Tel. ed. 61, Grantha ed., and Srirangam text, *dharāṇi*.

⁴ Cf. *nāyāyikaśāstrēṣu* in Hall's manuscript F; Trichinopoly ed., *nyāyēṣu*.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

śuddhiḥ suvarṇānām] (sūci)bhēdō maṇinām śulabhaṃgō yuvati-
 (navaprasavēṣu agnitulāsuddhis svarṇānām) duśśāsana[21]darśa-
 nam (mahā)bhāratē karapatra(vi)dāraṇam jalajānām (param ēvaṃ
 vyavasthitam). mahāvarāhō gōtrōddharaṇapravṛttō 'pi gōtrōdda-
 janam akarōt. rāghavaḥ pariharann api janakabhuvam janaka-
 bhuvā saha vanaṃ vivēśa. bharatō (rāma)darśitabha[22]ktir api
 rājyē virāmam akarōt. naśasya damayantyā mīlitasyā 'pi punar-
 bhūparigra(8)hō jātaḥ. prthur api gōtrasamutsāraṇavistāritabhū-
 maṇḍalaḥ. (tad) itthaṃ nā 'sti vāgavasaraḥ (pūrvatanēṣu¹) rājasu
 (api tu vacanīyatāyāḥ). sa punar anyō [ēva] dēvō nyakkṛtasar-
 vōrvīpati(cakra)caritaḥ. tathāhi sa parvataḥ kaṭakasamcāriṇō
 gandharvān darśitaśṛṅgōnnatis sukha[23]yan na virarāma. sa hi-
 mālayō nāvaśyāyōcchalitō nō māyājanmanē hitaś ca. sa himānī
 giri sthitō vṛśadhvaś (ca). (9) (sa) sadāgatiś (cā) 'vadhūtākhila-
 kāntāraḥ pāvakaḡrēsarō na [24] bhōgōtsukas sumanōharaś ca.
 sa ratnākaro 'na(timayō) [katham a]gādhas sama(10)ryādaḥ
 nōdrōkō ['py asya] vismayaś sadā himakar(ā[25]śayō) 'mṛta-
 mayas (satpātras) tasyā 'calō nakrō 'dhō mahānadīnas samudraś
 (ca). [26] sa [candra iva] kṣaṇadānaṃdakarāḥ kumudavan(āi-
 ka)baṃdhus sakalakalākulagṛhaṃ natārātibalas (caṃdraś ca. sa)
 mītrōdayahētuḥ kāṃcanaśōbhāṃ bibhrada[27]calādhikalakṣmī-
 (11)s sumēruḥ [iva]. yasya ca ripuvargas sadāpārthō 'pi nā ma-
 hābhāratarāṇayōgyaḥ bhīṣmō 'py aśāṃtanavēhitaḥ sānucarō
 'pi na gōtrabhūṣitaḥ. (12) [28] [api ca] sa trīṣaṃkur (api) na
 (nā)kṣatrapatha(cyutaḥ) śaṃkarō 'pi na viśādī pāvako 'pi na
 kṛṣṇavartma (nā) 'śrayāśō ['pi] na dahanaś (ca) nā 'mṛtaka [29]
 ivā 'kasmād apahr̥tajīvanāḥ na rāhur iva mītramamḍalagrahaṇa-
 (saṃ)vardhitaruciḥ na naḥ iva kalivī(jitavigrahaḥ) na cakrī 'va
 sṛgālavadhastutisamullasitaḥ naṃdagōpa iva yaśōdayā ('nvitaḥ²)
 jarāsaṃdha iva ghaṭitasamdhivigrahaḥ bhārgava iva sadāna-
 bhōgaḥ daśaratha [30] iva sumitrōpētaḥ sumaṃtrādbhiḥhitaś
 ca dilīpa iva sudakṣiṇān(vitūḥ³) rakṣita(13)gus'ca rāma iva janī-
 takuśalavayōrūpōcchrāyaḥ. tasya ca (rājñāḥ) pārijāta ivā 'śrita-

¹ Trichinopoly ed. and Srirangam text, *pūrvatanēṣu*.

² So also Hall's manuscripts C, E, F, H, and the commentator Jagaddhara.

³ Cf. *anugato* in Hall's manuscript C.

naṃdanaḥ himālaya iva jani[31]taśivaḥ maṃdara iva bhōgi-
 bhōgāṃkitaḥ kailāsa iva mahēśvarōpabhuktakōṭiḥ-madhur iva
 nānārāmānaṃdakaraḥ kṣīrōdamathanōdya[32]tamaṃdara iva
 mukharitabhuvanaḥ rāga(14)(rāja) ivō 'l(lasita)ratih īśānabhūti-
 saṃcaya iva saṃdhyōcchalitaḥ śaranmēgha ivā 'vadātaḥṛdayaḥ
 [33] viṣṇupadāvalambī ca pārtha iva samarasāhasōcitaḥ kaṃsa
 iva [34] kuvalayāpīḍa(bhūṣaṇaḥ) tārkṣya iva [vinatānandakaraḥ]
 sumukhanāṃdana(h) [ca] viṣṇur iva krōḍhikṛtasutanuḥ śāṃtanava
 iva svavaśa[sthāpita]kāla[35]dharmāḥ kāuravavyū(15)ha iva su-
 śarmādhiṣṭhitaḥ [subāhur iva rāmānandī samadrṣṭir api mahē-
 śvarō muktāmayō 'py ataralamadhyō] jala(dharasamaya) iva [36]
 vimalataravārīdhārātrāsitarājahaṃsa(maṃdalaḥ¹ subāhur api rā-
 mānaṃdakaraḥ samadrṣṭir api mahēśvaraḥ muktāmayō 'py
 ataralamadhyah) vaṃśa[pra]dīpō 'py akṣatadaśaḥ tanayō ('bhūt)
 kaṃdarpakētur nāma. yēna [ca] caṃdrēṇē 'va sakalakalākula-
 grhēṇa śarvaritihārīṇā [37] (kāiravavi)baṃdhunā prasādhitāśēna
 vilōki(16)tā jaladhaya iva (sam)ullasitagōtrās sudūra[vi²]vardhi-
 tajiṇāṇḥ prasannasatvās [38] saṃtaḥ parām (rddhim) avāpuḥ.
 yasya [ca] janitāniruddhalīlasya ratipriyasya kusumaśarāsanasya
 makarakēṭor iva darśanēna vanitājanasya hṛdayam ullalāsa.
 yasmāi cā 'nugatadakṣiṇasadāgatayē (nētra³)śrūtisukha(pradāya)
 kōmalakōkilarutāya vi(kasita)pallavāya kṛtakā[39]mṛtātaramaṃ-
 gāya surabhisumanōbbhirāmāya sarva[jana]sulabhapadmāya vi-
 (stṛta⁴)kana(17)kasampadē atikrāṃtadamanakāya vasaṃtāyē 'vō
 ('pa)vana[40]latā ivō 'tkalikāsahasrasaṃkulā bhramarasamgatāḥ
 pravālahārīṇyō vilasadvayasas taruṇyaḥ spṛhayāṃ cakruḥ. yasya
 ca samarabhuvi [41] bhujadamḍēna kōḍaṃḍaṃ kōḍaṃḍēna (bā-
 ṇāḥ bāṇair) arīśiraḥ (arīśirasā) bhūmaṃḍalam (bhūmaṃḍalēnā)
 'nubhūta(pūrvanāyakaśmarāṇaṃ smaraṇēna ca) kīrtiḥ kīrtiyā ca
 sapta sāgarāḥ sāgarāḥ kṛtayugādirāja[carita]smaraṇaṃ (smara-
 ṇēna) sthāiryam (sthāiryēṇa) pratikṣaṇam āścaryam āśāditam.

¹ So also Hall's manuscripts C, E, F, G, H, and the commentator Narasimha.

² Hall's manuscripts B, C, D, G, H also omit vi; Trichinopoly ed., *parivardhita*.

³ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentators Narasimha and Jagaddhara.

⁴ Cf. *vīkṛta* in Hall's manuscript D.

yasya ca pratāpānaladagdha(dayitānām) ripusumdaripām kara-
tala(racita)tāḍanabhitāi[42]r iva muktāhārāiḥ payōdhara(parisārā
muktāḥ). yasya ca nīśitanārāca(jarjharita)mattamātampakum-
bhasthalavigajitamuktāphala[nikara¹]damturitaparisarē (tarat²)-
patrara(18)thē raktavāri(samuḍḍiyamānadviradapadakacchapē³
vilasad)utpala(puṇḍarikē) vāhinīśatasamākulē nṛtyatkabamḍha-
(bamḍhurē) sura(nārī)[43]samāgamōtsuka(carad)bhaṭ(ahum)kāra-
(bhāṣaṇarava)bhīṣaṇē (sāgara iva samarāsīrasi⁴) bhinnapadātika-
rituragarudhir(ārdrō) jayalakṣmīpādālaktakarāgarāṇjita iva
khaḍgō rarāja. [44] atha kadācid avasannāyām yāmavatyām
dadhi(dhavaḷa)kālākṣapaṇaka[grāsa]piṇḍa⁵ iva nīśāyamunāphē-
na(stabaka⁶) iva mēnakānakhamārjana(sphaṭika)śīlāsakala iva
madhucchatrac(chāyā)maṇḍalōdarē paścimācalōpadhānasukha-
ni(ṣaṇṇa)śīrasō rājatatātāṇka(cakra⁷) iva (śyāmāyāḥ) śēṣamadhu-
bhāji [45] caṣaka iva vibhāvarivadhvāḥ aparajala(ni)dhipayasi
śaṃkhakāṃtikāmuka iva majjati kumudīnīnāyakē śīśīra(himaśī-
kara)kardamita(19)kumuda(parāga⁸)madhyabaddhacaraṇēṣu ṣaṭ-
caraṇēṣu kaḷapralāpabōdhit[acakit]ābhīśārīkāṣu śārīkāṣu prabud-
dhādhyayanakarmathēṣu mathēṣu (hāsa)rāgamukharakārpaṭik[a-
jan⁹]ōpagīyamānakāvya(kathyāsu) rathyāsu [46] sakalanipita-
(nāīsa)timira(saṃghātam¹⁰) ataniyastayā (sōḍhum¹¹) asamarthēṣv
iva kajjaḷavyājād udvamat(su) [iva] kāmī(ni)nidhuvanaḷilādarśa-
nārtham ivō 'dgrīvikāśatadānakhinnēṣu vividha(vilāsacitrasurata)-
[47]sākṣīṣu śaraṇāgatam ivā 'dhō(ni)linam timira(saṃgham)
avatsu durjana(vacanēṣv) iva dagdhasnēhatayā maṇḍimānam
upagatēṣu ativrddhēṣv iva daśāṃtam upagatēṣu (ā)pannasadiśva-

¹ Hall's manuscripts C, D, F, H also omit *nīkara*.

² So also Hall's manuscripts A, B, D, H.

³ Hall's manuscripts C, E also have *kacchapē* and manuscript A has *kacchapa*.

⁴ Hall's manuscript C also has *samarāsīrasi*; cf. *samarāsīrasi* in his manuscripts A, B, E.

⁵ Tel. ed. 61 and Grantha ed., *piṇḍaka*.

⁶ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁷ So also Hall's manuscripts A, B, D.

⁸ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

⁹ Hall's manuscripts D, F, H, and the commentator Narasimha also omit *jana*.

¹⁰ So also Hall's manuscripts A, B, C, D, E, H, and the commentator Narasimha.

¹¹ So also Hall's manuscripts A, B, E, F, G, H.

hānidhi(jaghanakōśamaṃdira)kanakaprākārēṇa rōmā(lirūpa)latā-
lavāla(valayēṇa) jaghanacamaṃdramaṃḍalaparivēṣēṇa (vitata)tri-
bhuvanavijayaprasasti(varṇa¹paṃkti)kanakapatrēṇa (makarakē-
tōḥ) sakalahṛdaya(baṃḍijana)nivāsa(gr̥ha)parikhāvalayēṇa (22)
(sakala)jaga[55]llōcanavihaṃgama(jaghanavāsa)lāsaka(kanaka²).
śālākāgupēṇa [iva] (nava)mēkhalādāmnā pari(kalita)jaghana(stha-
lām³) unnatapayōdharabhārāṃtaritamukhacamaṃdradarśanāprāp-
ti(vēdanayē) "va guru(tara)nitambabimbapayōdharakumbha(ni-
ruddhōbhayapārśva⁴)pīḍājanitāyāsēṇē "va (mama mūrdhni sthi-
tayōr anayōr iyatpramāṇayō stanakalaśayōḥ katham mayyē "va
pātō bhaviṣyati 'ti cīṃtayē "va gr̥hitagurukalatrānuśayēṇē "va
vidhātur atipīḍa[56]yatō hastapāśajanitāyāsēṇē "va) kṣīṇataratām
upagatēṇa madhyabhāgēṇā 'lāṃkṛtām anurāgaratna(pūrīta)ka-
naka(paruvakābhyām) cūcukamudrāsanaṭhābhyām [atigurupari-
ṇāhatayā patanabhayāt kilitābhyām iva cūcukacchalēṇa] (vidhinā)
girisārē(ṇē "va cūcukacchalēṇā 'tigurupariṇāhatayā patanabhaya-
kilitābhyām iva hr̥cchayavilēpanacāturikavibhramābhyām) saka-
[57]lāvayava(nirmiti)śēṣālāvanyapumjābhyām iva [hṛdayataṭāga-
kamalābhyām iva hr̥cchayakapōlacāturikāvibhramābhyām] rō-
māvalīlatāphala(bhūtā)bhyām kaṃdarpa(darpakaśīlā)cūrṇapūr-
ṇa(kanaka⁵(23)kalaśābhyām iva hṛdayataṭākakamalamukula-
bhyām rōmalatāphalabhūtābhyām⁶ hāralatāmṇājalōbbha[58]ni-
linacakravākābhyām hāralatārōmāvaligamgāyamunāsaṃgama-
vyājaprayāgatatābhyām aśēṣajanahṛdayapatanād iva saṃjāta-
gāuravābhyām) tribhuvanavijayapariśramakhinnasya makarakē-
tōr (viśrama)vijan(āvēsa)gr̥hābhyām payōdharābhyām samud-
bhāsamānām mukhacamaṃdra(satata⁷)sannihitasamdhyaārāgēṇa
(dvija⁸)maṇṭrakṣāsiṃḍuramudrānukāriṇā [59]nis(saradā 'bhyām-

¹ Cf. *varṇarūpāṇī* in Hall's manuscripts A, G; and *rōmanarṇāṇī* in manuscripts B, E, F.

² So also Hall's manuscript C.

³ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentators Jagaddhara and Narasimha.

⁴ So also Hall's manuscripts B, F, G, H.

⁵ Trichinopoly ed. omits *śanaka*.

⁶ Trichinopoly ed. omits *rōmalatāphalabhūtābhyām*.

⁷ Cf. *hīlāntata* in Hall's manuscripts A, C, F, G; and *hīlāntata* in manuscript D.

⁸ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentators Jagaddhara and Narasimha.

tara)rāgēṇē 'va raṁjitēna rāgasāgaravidruma(śakalēnē¹) 'vā 'dha-
rapallavēna [upa]śōbhāmānām taruṇa(kāitaka)daḷadrāghīyasā
pakṣmalacatuḷālasēna hṛday(āvāsa)grhāvasthitahṛccchayavilāsino
gavākṣaśaṁkām (uj)janayatā sarāgēṇā 'pi nirvāṇam [60] (jana-
yatā²) gatiprasara(ni)rōdhakaśravaṇakṛta(krōdhēnē) 'vā ('pāṁ-
ga)lōhitēna dhavaḷayatē 'va jagada(khilam) utphullakamalakā-
nāsanātham iva gagana(talam) kurvātā dugdhāmbhōdhisaha-
srāṇi 'vō' dvamatākumda(kusumanilīnām) utpalamālā(m) [lakṣmīm
ivō] upahasatā nayanayugaḷēna bhūṣitām daśanaratnatulā(ru[61]-
mḍhēnē) 'va nayan(āmr̥tasimḍhu)sētubamḍhēnē ('va) yāuvanamam-
mathamattavāraṇa(paramḍakēnē) 'va nāsāvamśēna pariṣkṛtām
vilōcana(kuvalaya³)bhramarapaṅktibhyām mukhamadanamam-
diratōraṇa(mālikā(24)bhyām) rāgasāgara(vēṇikābhyām⁴) yāuva-
nanartakalāsikābhyām bhrūlatābhyām vi(rājitām⁵) ghanasama-
[62]yākāśalakṣmīm ivō 'llasād(dhāra)payōdharām jaya[śabda]-
ghōṣaṇā⁶panna(narapatī)mūrtim ivō 'llasattulākōṭipratīṣṭhitām
suyōdhanadhṛtim iva karṇaviśrāṁtalōcanām vāmanalīlām iva
darśitabalibhaṁgām vṛścikarāśīravisthitim ivā 'tikrāṁtakanyā-
tulām uṣām ivā 'niru[63]ddhadarśanasukhām śacīm iva naṁda-
nēkṣaṇaruciṁ paśupatitāmḍavalilām ivō 'llasaccakṣuśśravasam
(viṁdhyā)ṭavīm ivō 'ttuṁgaśyāmalaku(25)cām vānara[64]śēnām
iva sugrīvāṁgada[upa]śōbhitām bhāsvatālamkāreṇa (śvētarōciṣā
smitēna⁷) lōhitēnā ('dharēṇa⁸) sāumyēna darśanēna guruṇā ni-
tambabimbēna (sitēna hārēṇa⁹) śanāīscarēṇa pādēna [tamasā
kēśapāsēna¹⁰] (vikacēna lōcanōtpalēna¹¹) graha(mayām) iva saṁ-
sārabhitticitra[65]lēkhām iva trāilōkya(raṁgasya) rasāyanasi-

¹ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentator Narasimha.

² So also Hall's manuscripts A, B, C, D, F, G, H, and the commentator Narasimha.

³ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁴ So also Hall's manuscripts A, B, C, D, F, H, and the commentators Jagaddhara and Narasimha.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, and the commentator Narasimha.

⁶ Cf. *jayagṛha* in Hall's manuscripts C, D, F.

⁷ Hall's manuscripts C, D, and the commentator Narasimha add this after the next phrase.

⁸ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁹ Similarly also Hall's manuscripts C, D, and the commentator Narasimha.

¹⁰ Hall's manuscripts B, C, E, F, G also omit *tamasā kēśapāsēna*.

¹¹ So also Hall's manuscripts A, B, C, E, F, G, H.

ddhim iva (yāuvanasya) saṃkalpa(vṛttim¹) iva śṛṅgārasya (saṃ-
 kētabhūmim iva lāvaṇyasya) nidhānam iva [66] kāutukasya
 [tribhuvana²] vijayapatākām iva makaradhvajasya (ājibhūmim)
 iva [manasō 'bhībhūtim iva] madanasya (sammōhinim) iva (sarv-
 ēṃdriyāṇām mōhanasāktim iva (madanasya) vihārasthalim iva
 sāum̐daryasya (mitravilāsālaya)śālām iva sāubhāgyasya [utpat-
 tisthānam iva lāvaṇyasya] āka[67]rśaṇa(maṃtra³)siddhim iva
 (manasijasya) cakṣurbam̐dha(namahāuśadhīm⁴) iva . manma-
 thēṃdrajālīnaḥ tribhuvanavilōbbhanasṛṣṭim iva prajāpatēḥ [kan-
 yakām] aṣṭadaśavarṣadēśiyām⁵ (kanyām) apaśyat⁶ svapnē.
 atha tāṃ pritiṣṭhāritēna caksuṣā pibann iva janitēṣyayē⁷ 'va
 nidrayā cirasēvitayā⁸ (sa) mumucē. (atha sa prabuddhas⁹) tu
 viśasarasī 'va durja[68]navacasī 'va (26) nimagnam ātmānam
 (ava)dhārayitum na śasāka. tathāhi kṣaṇam (ākāśē tadālīṅga-
 nārtham) prasāritabāhuyugalaḥ ēhy ēhi priyatamē (mā gaccha
 mā gacchē¹⁰) 'tī dikṣu (vidikṣu¹⁰ ca vi)likhitām ivō 'tkīrṇām iva
 cakṣuṣi nikhātām iva hṛdayē priyatamām ājuhāva. tatas tatrāi
 "va śayyātalē (nilinō¹¹) niśiddhāśēṣaparijanō datta(kavāṭaḥ) pa-
 ri[69]hṛtatāmbulā[hārā]disakalōpabhōgas tam (divasam) anayat.
 tathāi "va niśām api svapnasamāgamēcchayā (katham apy) anāi-
 ṣīt. atha tasya priyasakhō makaram̐dō nāma katham api lab-
 dhapravēśa(darśanaḥ) kaṃdarpasāyakaḥ prahāraparavaśam kaṃ-
 darpakētum uvāca. sakhē kim i[70]dam asāṃpratam asādhū-
 janōcitam (ācāram) āsritō 'si. tavāi "tad[caritam] ālōkya vitarka-
 (ḍōlāsu) nivasam̐ti sam̐taḥ. khalāḥ punas (tvadanucitam anīṣtam
 ācāram ācaram̐ti). . anīṣ(ōtpādana)rasōttaram̐ hi (bhavati¹²) kha-
 lahṛdayam. kō nāmā 'sya tattvanirūpaṇē samarthaḥ. tathā hi
 bhīmō 'pi nabakadvēṣi āśrayāśō 'pi mātariśvā ati(kaṭu[71]kō) 'pi

¹ So also Hall's manuscripts A, B, C, F, H.

² Hall's manuscripts C, D, H also omit *tribhuvana*.

³ So also Hall's manuscripts A, D, F, G, H.

⁴ Cf. *bandhamahāuśadhīm* in Hall's manuscripts C, D, G, H.

⁵ Tel. ed. 61 and Grantha ed., *varṣiyām*.

⁶ Tel. ed. 61 and Grantha ed., *adarśa*.

⁷ Trichinopoly ed., *cirasē vitayā*.

⁸ So also Hall's manuscript D.

⁹ So also Hall's manuscript D.

¹⁰ So also Hall's manuscripts A, B, D, E, F, G, H.

¹¹ So also Hall's manuscripts A, B, C, E.

¹² Cf. *khalahṛdayam bhavati* in Hall's manuscripts C, D, E, H.

mahārasaḥ sarśapasnēha iva kara(yuga)lālītō 'pi śirasā dhṛtō 'pi na (kāṭavaṃ¹) jahāti. tālaphalarasa ivā "pāta(27)madhuraḥ (pari-
ṇāmē) virasas tiktaś ca (pādaraja) ivā 'vadhūtō ('pi²) mūrdhānaṃ
kaśāyayati. viṣataru(prasūnam) iva yathā yathā 'nubhūyatē
tathā tathā mōha[72]m ēva (dṛḍhayati. nīcadēśanadyā iva na
vārvirahō 'sya jāyatē). nidāghadivasa iva bahumatsaras (suma-
nasām samtāpaṃ³) vahati. amḍhakāra iva dōṣānubamḍhaca-
turaḥ viśvakarmāvalōpanōdyataś ca (rudra iva) virūpākṣaḥ [73]
(viṣṇur iva) cakradharaḥ śakraśva ivō 'ccāiśśravāḥ nadēśajapra-
śamsi ca (sa)śarasyē 'va [vi]bhinnasyā⁴ 'pi (satataṃ) snēhaṃ dar-
śa(28)yyatō 'pi takrāṭa iva hṛdayaṃ [74] vilōḍayati. yakṣabalir
ivā "tmaghōṣamukharō maṃḍala(bhramaṇakaś) ca [matta]mā-
taṃga iva svavaśālōlamukhō 'dharikṛtadānaś ca vṛṣabha iva
surabhiyānavikalah kāmī 'va gōtraskhalanavi(kalō) vāmādhvā-
[75]nuraktaś ca [a]jīrṇa(rōga⁵) iva kaḷēbarē vacasi maṃdimānam
(ud)vahati. vaṃcaka iva (raktaḥ kaṭapalē) vibhāvarīraktaś ca
parē(29)ta iva [76] bamḍhutāpadarśanaḥ paraśur iva bhadraś-
riyam api khamḍayati. kuddāla iva daḷitagōtraḥ kṣamābhājah
prāpinaś (ca) nikṛntati. (rati)[77]kila iva jagḥanyakarmalagnō
hrēpayati sādḥūn. duṣṭaśūrpaśrutir iva kānanarucir anugatam
api yavasam (san)tataṃ nā 'numōdatē. abī[78]jād ēva jāyamtē
akāmḍāt⁶ [ēva] prarōhamṭi khalavyasanāṃkurā durucchēdā(30)ś.
(ca⁷) bhavaṃṭi. asatām [hi] hṛḍi praviṣṭō dōṣalavaḥ karāḷāyatē
satām tu (hṛdayaṃ) na (pra⁸)viśaty ēva yadi (katham api⁹ pra-)
viśati [79] (tadā¹⁰) pārada iva (kṣaṇam¹¹) api na (tiṣṭhati¹²). mrgā
iva vinōdavimḍōś (śramagā¹³ bhavaṃṭi sādḥavaḥ). suḥam janā

¹ So also Hall's manuscripts B, C, D, E, F, G, H.

² So also Hall's manuscripts C, D, E, F, H.

³ So also Hall's manuscripts A, B, C, D, F, G.

⁴ So also Hall's manuscript D.

⁵ So also Trichinopoly ed. and Srisangam text; Tel. ed. 6t and Grantha ed.,
a/Trṇarṇa.

⁶ Cf. *abḍḍāt prasṛanti* in Hall's manuscripts A, B, C, F, G.

⁷ So also Hall's manuscript D.

⁸ So also Hall's manuscripts A, B, F, G.

⁹ So also Hall's manuscripts A, B, C, D, F, G, H.

¹⁰ So also Hall's manuscripts C, D, E, F, G, H.

¹¹ So also Hall's manuscripts A, B, C, D, F, G, H.

¹² So also Hall's manuscripts A, B, C, F, G, H.

¹³ So also Hall's manuscript D, and the commentator Jagaddhara.

(hi bhavādṛśās) śaratsamayā iva [bhavādṛśā mitrasya hṛdayam¹] haramti na ca (mitra)cētanā visadṛśam upadiśamti. acētanānām api maitrī samucitapakṣe nikṣiptā [tathā[80]hi] mādhyasāi-tyasucitvasamtpāsaṁtibhiḥ payaḥ paya (iti² śabdasāmyān) mitratām upagatasya (mat)saṁgamād³ (vṛddhim upagatasya kṣīrasya kvāthē⁴ puratō mamāi⁵ va kṣayō yukta) iti (matvē) 'va vāriṇā ["pi] kṣiyatē. tad idam aśāmpratam ācaritaṁ [sakhē] grhāṇa sādhujanōcitam adhvānam. sā[81]dhavō (pi) diāmōhād [param] utpathapravṛttā (api punar grhītasatpathā⁶) bhavamti. ityādi vadati tasmin (makaramdē priyasakhē) katham api sma- raśara[nikara]prahāraparavaśaḥ (kaṁdarpakētuḥ) parimitākṣa- ram uvāca. vayasya ditir iva śatamanyusamākulā bhavaty (asmādṛśajanacitta)vṛttiḥ nā 'yam upadēśakālaḥ pacyam(31)ta iva (mē⁷) 'mgāni [82] kvāthyamta ivē 'mdriyāni [bhidyanta iva marmāṇi] nissaramti 'va prāpāḥ unmūlyamta iva vivēkāḥ naṣṭē ('va⁸) smṛtiḥ [tad] adhunā (tad alam anayā kathayā) yadi ('ttham) sahapāmsu(krīḍā)sama(sukhaduḥkḥō) 'si (tan mayā sa- mam āgamyatām) ity uktvā parijanālakṣita (ēva) tēna sahāi ('va purān⁹) nirjagāma. (tatō 'nēka)nalvaśata(mātram) adhvānam gatvā (tēnā) 'gastyavacanasaṁhṛta[83]brahmāmḍa(khaṁḍa¹⁰)- gataśikharasahasraḥ kaṁdarāmtar[āl]alatā¹⁰grha(prasupta¹¹)vi- dyādharamithunagītākarnānasukhitacamari(gaṇa¹²)māraṇōt(su- ka)śabara(kula)saṁbādhakaccha(taṭaḥ) kaṭaka(taṭagata)karika- rākṣṭabhagnasyaṁdamā[84]nabaricaṁdana(rasā)mōḍa(gaṁḍha)- vāhigaṁdhavāhaśiśiritaśilātalaḥ sudūrapatanabhagnatālaphala-

¹ Hall's manuscripts C, D, E, H, and the commentator Jagaddhara also omit *mitrasya hṛdayam*.

² So also Hall's manuscripts A, B, C, D, H, and the commentators Jagaddhara and Narasimha.

³ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentator Jagaddhara.

⁴ So also Hall's manuscripts C, D, E, G.

⁵ Cf. *api punar grhītapathā* in Hall's manuscript D.

⁶ So also Hall's manuscript D.

⁷ So also Hall's manuscript D. ⁸ So also Hall's manuscripts A, B, C, H.

⁹ So also Hall's manuscripts A, C, G, H, and the commentator Jagaddhara.

¹⁰ So also Hall's manuscripts C, D.

¹¹ Cf. *grāhasthāprasaṁpta* in Hall's manuscripts A, C, D, F, G and *grāhasthā* in manuscript B.

¹² So also Hall's manuscripts A, B, C, F, H.

rasārdrakaratalāsvādanōtsukaśākhāmṛga (kadambakāḥ¹) pralaṃbamānanirjhar(ōpāṃtani)viṣṭa² jīvaṃ(jivaka) mithuna(lihyamāna)vividhaphala[85]rasāmōda(gaṃdha)surabhitaparisaṛaḥ sarabhasakēsarisaḥsarakharanakharadhārāvidāritamattamātāṃgakumbhasthalavigaḷita(sthūla)muktāphala(śabaḷa³)śikharatayā(śikharāva)lagnaṃ tārāgaṇam ivō 'dvahan sugrīva iva [86] ṛkṣagavyaśarabhakēsarikumuda(panasa⁴)śēvyamānapādacchāyaḥ paśupatir iva nā(32)ganiśvāsasamutkṣiptabhūtiḥ janārdana iva vi(kaca)vanamālaḥ sahasrakiraṇa iva saptapatrasyaṃdanōpētāḥ virūpākṣa iva [87] sannihitaḡuḥaḥ śivānugataś ca kāmī 'va kām-tārōṣarasānugataḥ samadanaś ca śrīparvata iva sannihitamallikārjunaḥ naravāhanadatta [88] iva priyaṃguśyāmāsanāthaḥ śiśur iva kṛtadhātrīdhṛtiḥ vāsārāraṃbha ivā [gāirika⁵]ruṇaprabhāpāṭalita(patra)vanarājīḥ kṛṣṇapakṣa iva bahulatāgahanaḥ karṇa ivā 'nubhū(33)taśatakōṭidānaḥ bhiṣma iva śi[89]khaṃḍimuktāirardhacaṃdrāir ācita(tanuḥ) kāmāsūtravinyāsa iva mallanāga-(ghaṭitakāṃtāra)sāmōdaḥ hiraṇyakasīpur iva śaṃbarakulāśrayaḥ gāirikavyājād(uparī⁶)ravirathamārgamārgaṇārtham ivā 'ruṇēnō 'pāsyā[90]mānaḥ śikharagatasūryācaṃdrāmastayā vistāritālōcanō 'gastyamārgam ivō 'dvikṣamāṇaḥ (kulīśakṣataramdhra)-sra(34)stāṃtra(nāḷa⁷) iva jaradajagarabhōgāiḥ kumbhakarṇa iva daṃtāṃtarāḷa(gatāir⁸) vānara(vyūhāiḥ⁹) piṃḍā(lakta[91]ka¹⁰)rakṭapada)paṅktisūcitasam(cāra)śacīpativāravilāsinisamkētakētakīmaṃḍapaḥ akulinō 'pi sadvaṃśabhūṣitaḥ darsitābhayō 'pi mṛtyuphala(dāyā) saprasthō 'py aparimāṇaḥ sanādō 'pi niś[92]śabdaḥ bhīmō 'pi kīcakasuḥṛt pihitāṃbarō 'pi (vi)lasadaṃśukaḥ viṃdhyō(35) nāma [mahā¹⁰]gīrīr adṛśyata. [93] yaś ca pravṛddhagulmatayā (rōgī 'va) dṛśyamānabahudhātuvikāraḥ. (yaś ca) sādhuḥ

¹ So also Hall's manuscripts D, H.

² Cf. *nirjharalikkharōpāntipaviṣṭa* in Hall's manuscript D.

³ So also Hall's manuscripts A, B, C, D, H.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts A, B, C, D, F, H, and the commentators Jagaddhara and Narasiṃha also omit *gāirika*.

⁶ So also Hall's manuscripts C, D, E, G, H.

⁷ So also Hall's manuscripts C, E.

⁸ So also Hall's manuscripts D, E, G.

⁹ Cf. *piṃḍālakṭakṛtita* in Hall's manuscripts A, B, C, D, G, H.

¹⁰ Hall's manuscripts D, E, G, H, and the commentator Jagaddhara also omit *maḥā*.

iva sānugrahapracāraprakāṣitamahimā mīmāṃsānyāya iva pihitadigambaradarśanaḥ. yaś ca harivaṃśāir iva puṣkar(ākṣa)prādurbhāvarama[94]ṇīyāiḥ rāśibhir iva mīna(makarakuṣīramithuna)samgatāiḥ karaṇāir iva śakunināgabhadrabālavakulōpētāiḥ (36) dēvakhātāir upaśōbhit(āmtaḥ¹). yaś ca kusumavicitrābhiḥ vaṃśapatrapatitābhiḥ sukumāralalitābhiḥ puṣpi[95]tāgrābhiḥ (praharṣiṇibhiḥ śikhariṇibhiḥ) latābhiḥ darśitānēkavṛttavilāsaḥ. yaś ca (samadakala²)haṃsasārasarasitōdbhrānt(ōtkuṭa)vikaṭa-(kuṃjakaccha)vyādhūta[vikaca]kamala (ṣaṃḍa)gaṇitamakaraṃḍabimḍusaṃdōhasurabhitasalilayā sāyamāntana(samayamajjat³)-pulimdarājasuṃdarī [96] (nimna) nābhimaṃḍala (pari)pītasalilayā [madamukhararājahaṃsakulakōlāhalamukharitakūlapulinayā] taṭanikaṭa(sthitavikaṭa⁴)mattamātamaṃgagaṃḍa(sthalavigaṇa⁵)-madadhārā(bimḍuprakara)stabakitasalilayā tīraprarūḍhakētakikānana(patitadhū)ṇikurumbasaṃjāta(sāikatasukhōpaviṣṭataruṇa)sura[97]mithunanidhuvanalilāparimaḷasākṣikūlōpavanayā taṭa-(vaṭasthavighaṭitāmbhōja⁶ṣaṃḍa)maṃḍapāvasthitajaladēvatā(vi)-gāhyamāna(payasā) tīraprarūḍhavētaṣa(vanā⁷)bhyamāntara(ni⁸)līnadātyūha (madōtkataḥkēji) [98] kuhakuhārāvakaūtukākṣṭasura mithunasamstūyamān(ō(37)pa⁹)bhōgayā upakūlasaṃjāta(naḷīnapuṃja¹⁰)kuṃjapuṃjita[kulāya]kukkuṭaḡhaṭāḡhūtākārabhāiravati-rayā (ātapasēvāsamutsuka)jalamānuṣīmṛditasukumāra(tarapūlinayā) upavana(pavanā)ṃdō[99]litatarāḷa(tara)taraṃgayā (naḷīni)-nikuṃjapuṃjaniviṣṭa(duṣṭa¹¹bakōṭa)kakuṭumbinīnirikṣyamāṇavṛddhaśapharayā (pōtō)dhānalubdhakōyaṣṭika(skampaḥana¹²)bhīma-

¹ So also Hall's manuscript H, and the commentator Narasimha.

² So also Hall's manuscripts C, D, and the commentator Narasimha.

³ Cf. *sāyamāntanamayamajjat* in Hall's manuscripts A, B, C, E, F, G, and *sāyamāntanamayamajjana* in manuscript D.

⁴ Cf. *taṭanikaṭavikaṭa* in Hall's manuscripts B, D, F.

⁵ Cf. *gaṇḍanirgaṇita* in Hall's manuscripts A, B, D, E, G.

⁶ Cf. *vaṭasthavighaṭitajambū* in Hall's manuscript D (*vighaṭita* also in manuscript F, *ghaṭita* in manuscript H).

⁷ So also Hall's manuscripts A, B, F.

⁸ So also Hall's manuscripts A, B, C, E, F, G, H.

⁹ So also Hall's manuscripts C, D, E, F, G, H.

¹⁰ Cf. *kuṃjapuṃjapuṃjita* in Hall's manuscript D.

¹¹ Cf. *naḷīna* in Hall's manuscripts A, B, and *dṛṣṭa* in manuscripts C, F; Trichisopoly ed. omits *duṣṭa*.

¹² So also Hall's manuscripts A, E, F, G, and the commentator Narasimha.

vētasavana[latayā¹] [tarala]taraṃgamālā²saṃ(taraḍ)uddaṃḍa-
(vāla)da[100]rśanadhāvadaticapalarājilarāji(rājito³)pakūlasali-
layā (khaṃjarīṭa⁴)mithuna(nidhuvana)darśanōpajātānidhigraha-
ṇakāutukakirāta[śa[101]ta]khanyamāna(sthapuṭita)tīrayā krud-
dhayē 'va darśitamukha[vi⁵]bhaṃgayā mattayē 'va (skhalad⁶)ga-
tyā dināraṃbhalakṣmyē 'va vardhamānavēlayā bhāratasamara-
bhūmyē 'va nṛtyatkabamdhayā prāvṛṣē 'va vijṛṃbhamāṇasata-
(38)patrapihita[102]viśadharayā (sakāmayē) 'va kṛtabhūbhṛtsē-
vayā rēvayā priyatamayē 'va prasārīta(taraṃga)hastayō 'pagū-
ḍhaḥ. yaś ca

harikharanākharaavidāritakumbhasthalavikalavārapadhvānāi
adyā 'pi kumbhasaṃbhavaṃ (saṃ)āhvayati 'vō 'ccatālabhūjah.
(tatrāṃtarē) makaraṃḍas tam uvāca

[103] paśyō 'daṃcadavāṃcadamcitavapuḥ (pūrvārdhapaścār-
dha)bhāk

stabdhōttānitaprṣṭhanīṣṭhitamanāgbhugnāgralāṃgūlabhṛt
daṃṣṭrākōṭīviśaṃkaṭāsyakuharah kurvan saṭāmutkaṭām
(ut)kaṃṭhaḥ kurutē kramaṃ karipatāu krūrākṛtiḥ kēsari.

api ca

utkarṇō 'yam akāṃḍacaṃḍimapat'as sphārasphuratkē-
sarah

krūrākārakarājavaktra (kuharas) stabdhōrdhvalāṃgūla-
bhṛt

[104] (citṛē cā) 'pi na śakyatē (vi)likhituṃ sarvāṃgasamkōca-
(bhāk⁷)

(phṛt)kurvadgirikuṃjakumjaraśīrah⁸kumbhasthalasthōha-
riḥ.

anaṃtaraṃ nicadēśanadyē 'va nyagrōdhōpacitayā uttaragō(graha-
ṇa)[105]bhūmyē 'va vijṛṃbhamāṇabṛhannaḥlayā (kuru)dēśa(ḍhak-

¹ Trichinopoly ed., *malayā*.

² So also Hall's manuscripts A, B, C, F, H.

³ So also Hall's manuscript E.

⁴ So also Hall's manuscripts C, F.

⁵ Hall's manuscripts A, B, C, F, H, and the commentators Jagaddhara and Nara-
pha also omit *vi*.

⁶ So also Hall's manuscripts C, D, F.

⁷ So also Hall's manuscripts A, B, C, D, F, H.

⁸ Trichinopoly ed. and Srinagaram text, *byāhar*.

kayē¹) 'va ghana(39)sūrasārthavāhinyā vidagdha[jana]madhu-
[pāna]gōṣṭhyē 'va nānāvīṭapi[106]tāsavayā nalakūbaracittavṛtṭyē
'va satatadhṛtarambhayaṁ mattamātamgagatyē 'va ghaṁtāravāvē-
ditamārgayā sadiśvarasēvayē ('va) dūrōdgatabahuphalayā virā-
ṭalakṣmyē 'vā "naṁditakīcakaśatayā viṁdhyāṭavyā (katipayadū-
ram adhvānam²) gatvā kāmīna iva madanaśālākāṅkitasya (vikarta-
nasyē 'va (40) snigdhacchāyasya vāikunṭhasyē 'va lakṣmībhr̥taḥ
yātrōdyatanṛpatēr iva ghanapatrasōbhitasya vēdasye 'va bhūri-
śākhālamkṛtasya gāṇikasyē 'vā 'nēkapallavōjjvalasya³) jaṁ-
būvīkṣasyā ('dhaś) chāyāyām (sa) viśāsrāma. [107] atrāṁtarē
bhagavān api marīcimālī ātapaklāṁta(vana)mahiṣalōcanapāṭala-
maṇḍalaś caramācala(śikharam) ārurōha. tatō makaraṁdaḥ
phalamūlāny ādāya [katham] katham⁴ api tam abhināṁditāhā-
ra(m)[paricayam] akārṣīt. svayam (api) tadupabhuktaśēṣam
(akarōd aśanam). atha tām ēva priyatamām hṛdayaphalakē
(saṁkalpatūlikayā) likhī[108]tām ivā ['va⁵]lōkayan niṣpaṁdakara-
ṇagrāmaḥ kaṁdarpakētur makaraṁda(viracitē) pallavaśayanē
suśvāpa. atha [ardha]yāmamātrāvakhāṁḍitāyām (yāminyām)
[tatra] jaṁbūtaruśīkharē (mithaḥ) kalahāyamānayōś śukaśārika-
yōḥ) kalakalam śrutvā kaṁdarpakētur makaraṁdam uvāca.
vayasya 'śṇuvas tāvad (anayōr⁶) ālā[109]pam iti. tatō (jaṁ-
būnikuṁjasthitā⁷) śārikā (kācit cīrād āgataṁ śukaṁ⁸) prakō-
pataṛālākṣaram uvāca. kitava śārikāṁtaram anviṣya [samā]gatō
'si katham anyathā rātrīr iyatī tavē 'ti. (atha) tac chrutvā śu-
kas tām avādit. bhadrē (muṁca kōpaṁ⁹) apūrvā (br̥hat)kathā
(pratyakṣīkṛtā mayā) tēnā 'yam kālātipāta (iti). atha samupa-
jātakutūha(41)layā śārikayā (muhur anubadhyamānaḥ kathāṁ¹⁰)
kathayitum ārēbhē. [110] asti (maṁdaragiriśṛṅgair iva pra-

¹ Cf. *ghakṣay* 'va in Hall's manuscript F.

² Cf. *katipayam adūram adhvānam* in Hall's manuscript E, *katipayadūram* in manuscript F, and *katipayapadaṣu dūram* in manuscripts A, B.

³ So also Hall's manuscripts B, C, except *rājīvasathasyē* 'va *bhūrilālākṣitasya* instead of *vādayē* 'va *bhūrilālākṣitasya*.

⁴ Hall's manuscripts C, D, H also omit the first *kathaṁ*.

⁵ Hall's manuscripts C, F, G also omit 'va.

⁶ So also Hall's manuscript F.

⁷ So also Hall's manuscript D.

⁸ Cf. *mā prakṣpaṇa kuru* in Hall's manuscripts B, H.

⁹ So also Hall's manuscript C.

śasta¹) sudhādhava[āiḥ bṛhatkathā(lambāir²) iva sālabhaṃjik(ō-
paśōbhitaīḥ³) vṛttāir iva samāṇavakakṛīḍitaīḥ kariyūthāir iva
samattavāraṇāiḥ sugrīvasāīnyāir iva sagavākṣāiḥ balibhavanāir
iva sutasalasannivēśāiḥ vēśmabhi[111]r (udbhāsitam⁴) dhanadēnā
'pi pracētasā (gō)pālēnā 'pi rāmēṇa priyaṃvadēnā 'pi puṣpakētunā
bharatēnā 'pi śatrughnēna ti(42)thiparēṇā 'py ati[112]thisatkāra-
(pravaṇēna⁵) asaṃkhyēnā 'pi saṃkhyāvatā amarmabhēdinā 'pi
viratarēṇa apatitēnā 'pi nānāsavāsaktēna sudarśanēnā 'py aca-
krēṇa ajāta[113]madēnā 'pi supratīkēna (haṃsēnā 'py apakṣapā-
tinā) aviditasnē(43)hakṣayēṇā 'pi kulapradīpēna agraṃthinā 'pi
vaṃśapōtēna (agrahēṇā 'pi kāvyajīva[114]jñēna) nidāghadivasēnē 'va
vṛṣa[115]vardhitarucinā māghavirāmadivasēnē 'va tapasyārāmbhiṇā
[114] (nabhasvatē 'va satpathagāminā vivasvatē 'va gōpatinā
mahēśvarēṇē 'va caṃdraṃ dadhatā nivāsi⁶)janēnā 'nugatam (gha-
nāpagamēnē⁷) 'va darśitakhaṃḍābhreṇa -vēlātātēnē 'va pra-
vāja(maṃḍanēna⁸) dēvāṃga(44)nājanēnē 'vē 'mḍrāṇīparicaya-
vidagdhnēna (gajēṃdrēṇē) 'va pallava[115](vardhita)rucinā kōki-
lēnē 'va parapuṣṭēna bhramarēṇē 'va kusumēśulālītēna jalāukasē
'va raktākṣṛīṇipunēṇa (yāyājūkēnē⁹) 'va suratārthinā mahānaṭa-
bāhu(vanēnē) 'va (baddhabhujamgāṃkēna¹⁰) garuḍēnē 'va vilā-
sihr[116]dayatāpa(kāriṇā aṃdhakēnē) 'va śulānām uparīgatēna
vēśyājanēnā 'dhiṣṭhitam kusumapurannāma nagaram. yatra ca
surāsuraṃmāujimālālītacarapāravimḍā śu[117]mbhaniśumbha-
(mahāsura¹¹)mahāvanadāv(āna¹²a)jvālā mahiṣ[amah]āsura¹³giri-

¹ Cf. *mandaragiriśākhāir iva pralasta* in Hall's manuscript A, and *mandarāir śā-
khāir iva pralasta* in manuscript C.

² Cf. *lambāir* in Hall's manuscript F, and the commentator Jagaddhara, and
lambākhāir in manuscript D; Trichinopoly ed., *lambākhāir*.

³ So also Hall's manuscripts C, D, F.

⁴ So also Hall's manuscripts A, B, C, D, G, H, and the commentators Jagaddhara
and Narasimha.

⁵ So also Hall's manuscripts C, F, H.

⁶ So also Hall's manuscripts A, B, C, F.

⁷ Cf. *ghāṇāpagama* in Hall's manuscripts A, D, and *ghāṇāgamēnē* 'as in the
commentator Jagaddhara.

⁸ So also Hall's manuscripts C, F, H, and the commentator Jagaddhara.

⁹ So also Hall's manuscript D.

¹⁰ Cf. *baddhabhujamgāṇa* in Hall's manuscripts C, D, H.

¹¹ Trichinopoly ed. omits *śala*.

¹² So also Hall's manuscript D; cf. *mahāsurasanadāpajadā* in manuscript H.

(vara¹) vajra[sāra²]dhārā³ prapaya(kalaha⁴)prapatagamgādhara-
 jatājūṭa(kōṭi⁴)skhalitajāhnavijaladhārādhāutapādapadmā bhaga-
 vatī kātyāyanī (camṇā)bhi(45)dhānā svayaṃ (nivasati). yasya
 ca parisarē surāsura(majjanagaḷita⁵makuṭa)kusumarajōrājiparima-
 la[118]vāhinī pitāmahakamaṇḍaludharmadravadhārā dharāta-
 la(patita)sagarasuta[śata]suranagarasamārōhaṇapūnyarajjuh(āirā-
 vatakapōlagharghaṇa⁶)kampitatata(gata)haricamṇana(syaṃda-
 mānarasa⁷)surabhītasalilā salilasurasuṃdarānītamabimbāhatita-
 raḷitataramgā snānāvatiṃsasaptarṣi(maṇḍalavimāla⁸)jatāṭavipari-
 maḷapūnyavēṇī (ēṇī)tilaka(mākuṭavikāṭa)jatājūṭakuharabhṛāṃti-
 janita(samskāre 'yā 'dyā 'pi)kuṭilāvartā dharāṇī 'va sārvaḥṣū-
 makarasparśōpabhōgaksamā jaladakālasarasi 'va gaṇḍh(a)[ān-
 dhō]paribhramad⁹bhramara[119]mālānumīyamānājala(mūla)ma-
 gnakumudapumṇarīkā cchamḍōvicitir iva mālīnīsanāthā (gra-
 hapaṅktir iva sūryātmajōpa śōbhītā sarājahaṃsā ca¹⁰ śaratkāla-
 dinaśrīr ivō 'jvalatkōkanadā prabuddhapumṇarīkāksā ca hṛtā)ṃ-
 dhatamasā 'pi tamasānvitā (vicīkalilā¹¹) 'py (46) (avici)durgamā
 bhagavatī bhāgīrathī (pra¹²)vahati. yac¹³ ca diśi diśi (samtāna-
 katarukusumanikaram iva śikharāvalagnaṃ) tārāgaṇam iva ku-
 sumanikaram udvadbhiḥ utta[120]mbhītajaladāḥ anūru[kara]-
 kaśābhīghātāparavaśaravīrathaturagagrāsaviṣamī (āgra)pallavāḥ
 camḍracamūrucaraṇasamkrāṃtāmṛtakāṇanikarasēkasamjāta (ba-
 huja)sukumāranava(kusuma)kīsalayasahasradarśitākālasamḍhiyā-
 (kāla)vibhramāḥ bharatacaritāir iva sadārāmāśrītāḥ mahāvīrāir
 iva nārikējīdharāḥ asaṃskṛtataruṇāir ivā 'tīdūrapra(śrayā)(47)-
 kṣāḥ (tapasvibhir iva japāsaktāḥ prasādhitāir iva kṛtamālōpaśō-
 bhītāḥ) [matta]mātarmgakumbhasthala(vi)dāraṇ(ōtsuka)simbhāir

¹ So also Hall's manuscripts C, F, H.

² Hall's manuscripts B, D, E, H also omit *sāra*.

³ So also Hall's manuscripts A, B, D, F, H.

⁴ Cf. *jūṭakūṭa* in Hall's manuscripts A, B, C, F, H.

⁵ So also Hall's manuscript C.

⁶ Grantha ed., *gargāṇa*; Trichinopoly ed., *gārṇa*.

⁷ So also Hall's manuscript D.

⁸ Cf. *vīmala* in Hall's manuscripts A, B, E, F, G, H.

⁹ Trichinopoly ed., *gaṇḍhōparibhramad*.

¹⁰ Cf. *grahapaṅktir iva sūryā*; *gātā sarājahaṃsā ca* in Hall's manuscript C.

¹¹ So also Hall's manuscript H.

¹² So also Hall's manuscripts A, B, G, H.

¹³ Tel. ed. 61 and Grantha ed., *yatra*.

ivō ('tphulla¹) kēsarāḥ sārīṣṭāir api cirajīvibhiḥ (muniyutāir api madañādhīṣṭhitāḥ) upavanapādapāi[121]r upaśōbhitaṃ aditijātharam ivā 'nēkaḍēvakulādhyaṣitaṃ pātālam iva mahābaliśōbhitaṃ bhujamgādhiṣṭhitaṃ ca (sasurālayam) api pavitraṃ (bhōgiyuktam) apy (anupadrutaṃ²). (tatra³) [ca] surata(rabhasa)-khinna(pra)suptasīmaṃtinīratnatāṭka(mukhā)ṃkitabāhudaṃḍaḥ pracamḍapratipakṣalakṣmikēśapāśakusumamālā[122] mōdasurabhitakarakamalaḥ praśastakēdāra iva bahudhānyakāryasampā(48)dakaḥ (pārtha iva subhadrānviṭaḥ sabhīmasēnaś ca kṛṣṇa iva satyabhāmānuraktaḥ sabalaś ca) śṛṅgāraśēkharō nāma prativasati. yō valabhit pāvako dharmarāṇ nīrtiḥ pracētās sadāgatir dhanadaś śaṃkarā ity aṣṭamūrti(dhṛd⁴) apy anaṣṭamūrtiḥ [pārtha iva subhadrōpētaḥ sabhīmasēnaś ca kṛṣṇa iva satyabhāmōpētaḥ sabalaś ca].

[123] surāṇāṃ pātāsāu sa punar atipuṇyāikahṛdayō
grahas tasyā 'sthānē gurur ucitamārgē sa nirataḥ.
karas tasyā 'tyarthaṃ vahati śatakōṭiprapayitāṃ
sa sarvasvaṃ datā tṛṇam iva (49) (surēṃdraṃ) vijayatē⁵.

[124] jivākṛṣṭiṃ sa cakrē mṛdhabhuvi dhanuṣaḥ śatrur āsīd
gatāsur
lakṣāptir mārgaṇānām abhavad aribalē (sad⁶) yaśas tēna
labdham
muktā tēna kṣamē 'ti tvaṛitam aribalāir uttamāṃgāḥ
praviṣṭā
pañcatvaṃ dvēṣi(sāinyāir gatam) avanipatir nā "pa saṃ-
khyāntaraṃ saḥ.

[125] yatra [ca] rājani⁷ rājanīticaturē catur(aṃbudhi⁸vēlā)mē-
khalāyā bhuvō nāyakē śāsa(50)ti vasumatīṃ pīṭr(kāryēṣu⁹) vṛṣōt-
sargaḥ śāśinaḥ kanyātulārōhaṇaṃ (prasavēṣu) śūlavayāghātacimṭā

¹ So also Hall's manuscripts A, B, C, H.

² Cf. *nirupadrutaṃ* in Hall's manuscripts A, B, C, F, G, H.

³ So also Hall's manuscripts C, D.

⁴ Tel. ed. 61 and Grantha ed., *dhṛg*.

⁵ Also in *Śubhāṣitāvalī* 2631, reading *varikā* for *hṛdayō* and *atyantaṃ* *apṛīti* for *atyantāṃ* *vahati*.

⁶ So also Hall's manuscript A, and the commentator Jagaddhara.

⁷ Tel. ed. 61 and Grantha ed. omit *rājani*.

⁸ So also Hall's manuscripts A, B.

⁹ So also Hall's manuscripts D, H.

[dānacchēdaḥ karikapōlēṣu] dakṣiṇavāmakaraṇaṃ diṇ(niścayē-
 ṣu ¹) śarabhēdō dadhiṣu [126] śṛṅkhalābāṃdhō varṇagrathanāsu
 utprēkṣ(ākṣēpāu) [kāvyā]alāṃkāreṣu lakṣadānacyutis sāyakānāṃ
 kvipāṃ sarvavināśaḥ kōśasaṃkōcaḥ kamalākarēṣu (na janēṣu)
 jāti(vi)hīnatā (mālāsu na duṣkulē) śṛṅgārahānī[127]r jaratkariṣu
 na janēṣu durvarṇayōgaḥ (karṇikādiṣu) na kāmīnī[kānti²]ṣu gāṃ-
 dhāravicchēdō rāgēṣu na pāuravanitāsu (mūrchādhigamō (51)
 gānēṣu na prajāsu karmā)bhāvō nīcasēvakēṣu na pari(dhānēṣu ³)
 malināṃbaratvaṃ niśāsu na janēṣu [128] calarāgatā gītēṣu na
 vidagdheṣu vṛṣāhānir nidhuvanavilāsu na pāurēṣu bhaṃguratvaṃ
 rāgavikṛtiṣu na cittēṣu anāṃgatā kāmādhēvā na parijanē⁴ mārā-
 gamō yāuvān(ōdgamēṣu) na prakṛtiṣu dvijāghātāḥ suratēṣu na
 prajāsu raśanābāṃdhō ratikalahēṣu na dānānumati[129]ṣu adha-
 ra(rāgatā) taruṇiṣu na parijanēṣu (kṛṃtanam) alakēṣu⁵ na puraṃ-
 dhriṣu nistrimṣatvam (asiṣu) na (manassu) karavājanāśō (yōdhēṣu
 na janapadēṣu) param⁶ (ēvaṃ vyavasthitāṃ. tasya⁷ ca 'bhūd
 ēvaṃbhūtasya rājñō) (52) mahiṣi diggaja[kapōla]mada(rēkhē) 'vā
 'naṃditāligāṇā [130] pārvatī 'va sukumārā (caṃdrarēkhālaṃ-
 kṛtā ca vanarājir iva navamālīkōdbhāsitā sacitrakāṇanā ca apsa-
 rassamphatir iva saṃhataśukēśī samāṃjughōṣā ca) sarvāṃtāḥpu-
 rapradhānabhūtā anāṃgavatī nāma⁸. tayōś ca madhyamōpāṃtē
 vayasi vartamānayōḥ katham api dāivavaśāt tribhuvanavilōbha-
 niyākṛtiḥ pulōmatanayē 'vā 'naṃditaśahasranētrā (mērugirimē-
 khalē 'va sujātarūpā śarannīṣē 'vō 'lasattārakā satpariṣad iva
 'cchidradvijapaṅktibhūsitā rākṣasakulaśrīr iva mālyavatsukēśāśō-
 bhītā) tanayā ('bhūd) vāsavadattā nāma. atha sū rāvaṇabhujā-
 (vana⁹) ivō 'l(lasita)gōtrē¹⁰ viṃdhyācala iva ma(53)danālaṃkṛtē
 pārāvāra iva saṃjātālāvaṇyē naṃdanavana iva sadākalpa¹¹śō-

¹ So also Hall's manuscripts C, D, E, G, H.

² Hall's manuscripts D, F also omit *kānti*.

³ So also Hall's manuscripts A, B, C, D, E, G, H.

⁴ Trichinopoly ed. and Srirangam text, *pariṣanēṣu*.

⁵ Trichinopoly ed., *kamalāsu*.

⁶ Tel. ed. 61 and Grantha ed., *paramam*.

⁷ So also Hall's manuscripts A, B, C, D, E, F, and the commentator Narasiṃha.

⁸ Grantha ed., *anāṃgavatīnāmā*.

⁹ So also Hall's manuscripts A, B, C, D.

¹⁰ So also Hall's manuscripts A, B, C, F.

¹¹ Tel. ed. 61 and Grantha ed., *kalpaśa*.

bhītē pavana iva sumanōharē¹) pariṇāmam upayāty api (yāu-
vanē) pariṇayaparāṇmukhī tasthāu. [131] (athāi) "kadā² [tu]
vijṛṃbhamāṇasahakārakōraṇikurumbanipatitamadhukaramālā-
madakalajhaṃkāra(huṃkāra³). janitapathika[janasāṇ⁴]jvaraḥ kō-
majamalayamarūtōddhūtacūtprasavarasāsvādakaṣāyakamṭhaka-
lakamṭha(kuhakuhārava⁵)bharitasakaladiṇmukhaḥ vikacakama-
laṣaṃḍa(ni)liyamāna[132]mattakalahaṃsakulakōlāhalamukhari-
ta[sakala]sarōvaraḥ parabhr̥ta(kharatrōṭi)kōṭipāṭita⁶(pāṭalī)kuṭ-
mala[vṛnta]vivaravinirgatamadhudhārāsāśikara[kapa]nikara-
(samārabdha)dakṣiṇasamīraṇa(māravāraṇa)vraṇitapathika[jana]
vaḍhūhṛdayaḥ madhumadamuditakāminī(mukhakamala)gaṃḍū-
ṣaśīdhu(sēvana)pulakitavakuḷaḥ madana(raya)paravaśavilāsinītu-
lākōṭivikatacatulacaranāravimḍa(54)[manda]prahāraprahṛṣṭakam-
kēḷitaruśataḥ prati(dinam) aślilaprāya(vāihāsika)gīyamānagī-
taśravaṇōtsukaśidgajanaprārābdhaca[133]rcarigītākaraṇa(mā-
yad)anēkapathika(janaḥ) durjana iva satāmarasaḥ duṣkula iva
jātihinaḥ rāvaṇa ivā 'pītalōhitapalāśaśata(sēvyamānaḥ) mahāśṛṅ-
gārī'va sugaṃḍhā(vāhaḥ) surājē 'va samṛddhaku[134]valayaḥ vā-
stavika iva [vi]vardhitasukhāśaḥ satkavikāvya(pra)baṃḍha ivā
(nava)baddhatuhinaḥ satpuruṣa iva dōṣānubamḍharahitaḥ kái-
varta iva [ā⁷]baddharājivōtpala(jālaḥ) samṛddhakāsāra[śakuni]-
sārtha ivā (naṃḍita)[135]ma(55)ruvakaḥ śakra ivē 'mḍrāṇī(ruci-
raḥ mahādhir) ivā 'dharikṛtadamanakaḥ śidga ivā 'mlānasubha-
gaḥ vasantakāla ājagāma. [136] atidūrapravṛddhēna madhunā
jagatī kō vā na vi(kriyēta) yad ati(muktō) munir api vicakāsa.
kusumaśarasya navacūta(kusumabāṇa)mūlanilīnā madhukar(āva-
ir vilikhitā nāmākṣarapaṅktir) iva rējē. vṛṃtavinirgatavi(kaca⁸-
vicikilavivarē⁹ kūjan) madhukarō makarakētōs tri[137]bhuvana-
vijaya[prayāṇa]śaṃkhadhvanim iva cakāra. navayāvakaṇka-

¹ Cf. *vindhyācala iva madanōddhiṣṭhītē pārvatā iva sañjātālāvaṇyē madanavāna iva sadā kalpataruvāḥhinanditē pavana iva sumanōharīṇi* in Hall's manuscripts B, C.

² Cf. *atthāi* "kadā *tu* in Hall's manuscript C.

³ Cf. *madakalakuṃḍura* in Hall's manuscripts A, D, G.

⁴ Hall's manuscripts C, G, H also omit *janasāṇ*.

⁵ Tel. ed. 61 and Grantha ed., *kuhākuhārava*; Trichinopoly ed., *kuhakuhāriva*.

⁶ Tel. ed. 61, *kharatrōṭipāṭita*; Grantha ed., *kharatrōṭipāṭita*.

⁷ Hall's manuscripts B, C also omit *ā*.

⁸ So also Hall's manuscripts C, E, H.

⁹ Cf. *vicikilavivaragūḷjan* in Hall's manuscript C.

pallavita(vara)nūpura(ṛaṇitaramaṇīya)taruṇīcaraṇaprahārānurāga-
 vaśān navakisalayaacchalēna tam (ēva¹) rāgam udavahad aśōkaḥ.
 madhuramadhu[pari²]pūritakāminīmukhakamalagaṃḍūṣa(saṃ-
 gād³)i(56)va tadrasa(gaṃdham⁴) ātmakusumēṣu bibhṛad vaku-
 latarū rarāja. aṃtarāṃtarā nipatitamadhukaranikara(kimmīraḥ)
 kaṃkēligucchōrdhanirvāṇamanōbhavacitācakrānukārī pathika-
 jana(citta)dāham uvāha. vikacavi(cikila)rājir aṇikulaśāba[138]lā
 (kalitēṃdranilā) muktāvali⁵ 'va madhuśrīyō virurucē. virahīṇāṃ
 hṛdayamathanāya kusumaśarasya (śāpa)cakram⁶ iva nāgakēśara-
 kusumam aśōbhata. pathikajanahṛdayamatsyaṃ grhītuṃ maka-
 rakētōḥ (pālāvali⁶) 'va pātali(kusumam) adṛśyata. kaṃḍarpakē-
 lī[sampal]lāmpaṭalāṭīla[139]lāṭatata(lulitālakaḍhammilabhāra⁷-
 kusuma)parimaṣasamṛddhamadhurimagupaḥ kāmakālākalāpa(ni-
 puṇa)kaṇṭāṣasūṃḍarī(sūṃḍara⁸)stanakalaśa(yugaḷa)ghuṣṛṇadhū-
 lī(paṭala)parimāṇmōḍavāhī (raṇaraṇakarasiṭāparāṃta)kāṃtā-
 [kuntali]kuṃtalōlī(lasita)samkrāṃtaparimaṇamīlītāṇimālā(madhu-
 ra)jhaṃkāravaravamukharitaṇabhas(sthalah)navayāuvan(ōddhata)-
 kēraṇīkapōlapālīpatrāvalī[140]paricayacaturah catuṣṣaṣṭhikalāka-
 lāpavidagdhamugdha(57)(mukharamāḷavī)[nītambinī⁹]nītambā-
 bīṃbasamvāhana(subhagaḥ) surata(pari)śramaparavaś(āṃdhra-
 puramdhī¹⁰)nīraṃdhrapīnapayōdharabhāranidāghajalakaṇaṇi-
 kara(śīśīraḥ)malaya(mārutō¹¹)vavāu. atrāṃtarē vāsavadattā-
 sakhījanāt vidita(sutā)bhīprāyaḥ śṛṃgāraśēkharas svasutāyāḥ
 svayaṃvarārtham aśēṣa(dharā)talabhājāṃ (rājaputrāṇāṃ)ēka-
 tra(mēḷanam)akarōt. tatō dagdhakṛṣṇ(āgarudhūpa)parima-
 ṇmōḍamōhitamadhu(karamālā¹²[141]bahulaghumaghumāyita¹³-
 rava)mukharita(digaṃtaraṃ)atirabhasahāśacchaṭ(āṃḍaparimaṇi-

¹ So also Hall's manuscripts B, C, D, G, H.

² Hall's manuscripts A, B, C, D, F, G, H also omit *pari*.

³ So also Hall's manuscripts B, C.

⁴ Cf. *tatramēnagandham* in Hall's manuscripts A, B, C, F, G.

⁵ Cf. *tahrīṭacakraṃ* in Hall's manuscripts A, B, and the commentator Narasiṃha.

⁶ Trichinopoly ed., *jālāvali*.

⁷ Cf. *dhammīlabbhāra* in Hall's manuscript D.

⁸ So also Hall's manuscripts A, B, D, E, F, G, H.

⁹ Hall's manuscripts C, E, F, H also omit *nītambinī*.

¹⁰ So also Hall's manuscripts C, F.

¹¹ So also Hall's manuscripts A, B, G, H.

¹² So also Hall's manuscripts A, B, G.

¹³ So also Hall's manuscript F.

taṃ) anēkapiṛihāsa(kathā¹)lāpavidagdha(śṛṅgāra[142]maya²)jana(nicaya)samākulaṃ dahyamāna(mahiṣākṣādisugamdhadravya)-sāurabhākṛṣṭapurōpavanaṣaṭpadakul[asam]ākulaṃ arjunasamarāma iva nāṃdighōṣamukharitadigamṭaraṃ (nṛpāsthānam iva sarājōpahāraṃ tāpasāsramam iva vitānōdbhāsitam triviṣṭapam iva sumanōlamkṛtaṃ) maṃcam ārurōha (varārōhā) vāsavadattā. tatra [ca³] kēcit kulāṃkurā iva vi(dita)nagaramaṃḍa(58)nāḥ [143] aparē pāṃḍavā iva (sadvīyacakṣuṣaḥ⁴) kṛṣṇāguruparimīlitās (ca) anyē śaraddivasā iva [su⁵]dūrapravṛddh[asukh⁶]āśāḥ itarē (prahartum) udyatā [144] iva svabalārthinaḥ kēcid vyādhā iva śakunaśrāvakāḥ kēcid ākhēṭakā(saktā) iva rūpānusārapravṛttāḥ kēcit jāiminimatānūsārīṇa iva tathāgatadhvaṃsināḥ kēcit khamjanā iva (sāṃvatsarika)phaladarsīnaḥ kēcit sumērupa(59)risarā iva kārtaṣvaramayāḥ kēcit [145] [vikaca⁷]kumudākara iva bhāsvad-darśanamīlitāḥ kēcid dhārtarāṣṭrā [146] iva viśvarūpāvalōkanajanitēṃdrajāl(ādbhut⁸)apratyayāḥ kēcid ātmani vāraṇabuddhyā balavaṃtō 'pi subāhāḥ kēcit pāṇigrahaṇārthinō [147] 'py asukaraṃ manyamānāḥ kēcid adharī(kṛtā⁹) (60) api sthirāḥ kēcit pāṃḍuputrā iva 'kṣahṛdayājñānaḥṭakṣamāḥ kēcit bṛhatkathānu(sāriṇa iva) guṇāḍhyāḥ kēcit tiryaggataya (iva) sugamdhavāhāḥ [148] kēcit kāuravasāinikā iva drōṇa(śāstra)sūcakāḥ kēcit (kāiravā)karā iva 'sōḍhasūrabhāsaḥ (kṣaṇam ēvaṃ) sthitāḥ rājaputrāḥ. (sā ca kṣaṇēnāi "tān) ēkāikaśas sam(ā)[149]lōkya viraktahṛdayā (satī) tasmāt (karṇīrathād¹⁰) avatatāra. ātha tasyām ēva rātrāu [svapnē] 'vālinam iva 'ṃgadōpaśōbhitaṃ kuhū(mukham¹¹) iva hārīkaṃṭhaṃ kanakamṛgam iva rāmākaraṇanipuṇaṃ jaya[150]mṭam iva vacanāmṛtānāṃditavṛddhaśravasaṃ kṛ(61)ṣṇam iva kam-

¹ So also Hall's manuscripts A, B, C, D, F, H.

² So also Hall's manuscripts A, B, C, D, F, H.

³ Tel. ed. 61, Grantha ed., and Trichinopoly ed., *atra*; Hall's manuscripts D, E, F, G, H also omit *ca*.

⁴ Cf. *dīvyacakṣuṣaḥ* in Hall's manuscripts A, B, H.

⁵ Hall's manuscripts C, D, F also omit *su*.

⁶ Hall's manuscripts A, B, H also omit *rukṣa*.

⁷ Hall's manuscripts A, B, C, D, E, F, H also omit *vīkaca*.

⁸ So also Hall's manuscripts A, B, C, F, G, H.

⁹ So also Hall's manuscripts A, B, C, H, and the commentator Jagaddhara.

¹⁰ So also Hall's manuscripts C, F, H.

¹¹ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagaddhara.

saharṣaṃ na kurvaṃtaṃ mahāmēghaṃ iva vilasatkarakaṃ (sa-
mudraṃ iva mahāsatvatējōyuktaṃ mālinyā kabarikayā tūṃga-
bhadrāyā nāsikayā śōṇēnā 'dharēṇa narmadayā vācā gōdayā
bhujayā svarvāhinyā kīrtiyā ca puṇyasarīnmayam iva) ādikāṃ-
daṃ (śṛṅgārā¹) pādapasya [ā²]rōhaṇagiriṃ (sakalaguṇaratna³,
samūhasya⁴) prabhava(śāilam) suṃdara(kāṃdarpa)kathānadīnāṃ
surabhimāsaṃ vāidagdhyasahakārasya ādarśataḥ (sāṃdarya-
sya prathamamūlaṃ) [151] vidyālatānāṃ svayaṃvarapatīṃ (sa-
rasvatyāḥ⁵) spardhā(grahaṃ kīrtīlakṣmyōḥ⁶ mūla)gṛhaṃ śīla-
sāmpadāṃ kōśa(gṛhaṃ) mahāsāṃdarya(dhanasya) tribhuvana-
(ramaṇiyā)kṛtīṃ (kāṃcid) yuvānaṃ dadarśa., sa [ca] cintāmaṇi-
nāmnō rājās tanayaḥ kāṃdarpakētur (iti) svapna ēva (tan)nā-
mādikam (asṛjōt). anantaṃ ahō prajāpātē rūpa(62)nirmāṇa-
kāuśalaṃ [idaṃ] manyē svasyāi "va [152] nāipūnyasyāi ("katra)
darśanōtsukamanasā (vēdhasā) jagattrayasama(vāya)rūpapara-
mānūn ādāya viracitō 'yam (iti) anyathā katham ivā 'sya kām-
ti-viśēṣa Idṛśō bhavati. vrthāi 'va damayaṃtī naśasya kṛtē [153]
(vanē) [vāsa]vāiśasam [av]āpa. mudhāi 'vē 'mḍumati mahiṣy
apy ajānurāgiṇī babhūva. (vi)phalam ēva duṣyaṃtasya kṛtē
(durvāsasaś śāpam anubabhūva śakumtālā). nirarthakam (ēva⁷)
mādanamaṃjarī⁸ naravāhanadattaṃ cakamē. [154] niṣkāraṇam
ēva (mērugirinitambē ūrugarima⁹nirjita)raṃbhā raṃbhā naḥakū-
baram acikamata¹⁰. (vyartham) ēva dhūmōrṇā (svayaṃ)svayaṃ-
varārtham (āgatēṣu dēvagaṇēṣu) [155] dharmarājam (ācakāṃkṣē¹⁰,
rddhis tu niṣprayōjanam ēva gaṃdharvayakṣēṣu kubēram āsa-
sāda. abētukam ēva pulōmatanayā dēvēṃdrāsaktacittā babhū-
va), iti bahuvīdhaṃ (cintayitvā) viraha(63)murmur(āgni)ma-
dhyam adhirūḍhē 'va (mādanadāvā)gnīśikhākabalitē 'va (va-

¹ So also Hall's manuscripts A, B, C, D, F, G, H.

² Hall's manuscripts A, B, C, D, F, H also omit ā.

³ So also Hall's manuscripts A, B, C, D, F, G, H.

⁴ So also Hall's manuscript D.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H.

⁶ So also Hall's manuscript D.

⁷ Trichinopoly ed., *mādanamāṇjarī*.

⁸ So also Hall's manuscripts C, D, G, H.

⁹ Tel. ed. 61, Grantha ed., and Hall's manuscript E have *acikamata*.

¹⁰ Srīraṅgam text, Trichinopoly ed., Hall's manuscripts A, E, F, G, H, and the commentator Jagaddhara have *dicakāṃkṣa*.

saṃta)kālāgni(śikhāgrhītē 'va dakṣiṇamāruta)rudrapāvakagrastē
 'va (unmāda)pātāla(grhaṃ) praviṣṭē 'va śūnyakaraṇagrāmē ('va¹
 vartamānā) hṛdayē (vi)likhitam iva utkīrṇam iva pratyupam iva
 kilitam iva nigalitam iva vajra(sāra)ghaṭitam iva asthipaṃjara-
 praviṣṭam iva (majjārasasābaḷitam iva marmamṅtarasthitam) iva
 prāṇaparitam iva amṭarātmāna[156]m adhiṣṭhitam iva rudhir(ā-
 śayē²) dravibhūtam iva palalasaṃvibhaktam iva kaṃḍarpakē-
 tum manyamānā unmattē 'vā ('mḍhē 'va) bādhirē 'va mūkē 'va
 śūnyē 'va nīrast(ēṃdriya)grāmē 'va mūrchāgrhītē 'va grahagrastē
 'va yāuvanasāgara(taraḷa)taraṃgaparaṃparā(paritē) 'va rāgaraj-
 jubhiḥ (parivāritē³) 'va kaṃḍarpakusumabāṇāḥ kilitē 'va śṛṅgā-
 rabhāvanāviṣā(rasa⁴)(64)ghūrṇitē 'va rūpaparibhāvanāśālya(ki-
 litē) 'va malayānilāpahṛtajivitē 'va (bhavaṃti sā⁵ hā priyē) sakhy
 anamgalēkhē vitara hṛdayē mē pāṇipadmaṃ dussahō 'yaṃ vira-
 hasaṃtāpaḥ mugdhē madana[157]maṃjari siṃcā ('mḡāni) caṃ-
 dana(vāriṇā) saraḷē vasaṃtasenē saṃvṛṇu kēśapāsāṃ taraḷē ta-
 raṃgavati vikirā ('mḡeṣu kaitaka)dhūliṃ vāmē madanamālīni
 vijaya śāi(vālakaḷāpēna) capalē citra(rēkhē vicitrapaṭē⁶ vilikha)
 citta(cōraṃ) janaṃ (bhāmini) vilāsavati (vikṣipā⁷ 'vayavēṣu)
 muktācūṛṇanikaraṃ rāgiṇi rāgalēkhē sthagaya naḷinīdaḷa(nica-
 yēna) payōdharabhāraṃ (su⁸)kāṃtē kāṃtimati (maṃḍaṃ) maṃ-
 dam⁹ apanaya bāṣpabīṃdūn (yūthikē yūthikāḷaṃkṛtē saṃcārāya
 kadaḷidaḷatājavṛṃtēnā "rdravātān) [158] ēhi bhagavati nidrē
 anugṛhāṇa māṃ dhig īṃdriyāir aparāḷiḥ kim iti lōcanamayāny
 ēva (na kṛtāny aṃḡāni) vidhinā bhagavan kusumāyudha (tavā¹⁰)
 'yam aṃjalir [tē] anu(vaśō) bhava bhāvavati (mā)drśē janē [159]
 malayānila surata(mahōtsava¹¹)dikṣāgurō vaha yath(ēṣṭam) apā-
 gatā mama prāṇā iti bahuvidhaṃ bhāṣamāṇā (vāsavadattā) sa-

¹ So also Hall's manuscripts B, E, F, H.

² Cf. *rudhīrāśayadraṇi* in Hall's manuscripts C, H.

³ So also Hall's manuscript F.

⁴ Cf. *śṛṅgararasaśādhana* in Hall's manuscripts D, G, H.

⁵ Tel. ed. 61, Grantha ed., and Srirangam text omit *sā*.

⁶ Trichinopoly ed. and Srirangam text, *citraḷaṭē*.

⁷ So also Hall's manuscripts A, B, C, F, H.

⁸ So also Hall's manuscripts A, B, C, D, F, H.

⁹ Cf. *mandamanda* in Hall's manuscripts A, C, D, F, G, H.

¹⁰ Cf. *aṃjalir tavā 'nucarē* in Hall's manuscripts C, D.

¹¹ So also Hall's manuscript D.

khījanēna samam mumūrca. (sapadi) parijana(prayatnāt grhita-jīvā) [sati¹] kṣaṇam atīśīśiraghanasāraras(ākul)animnagā[kula]-puṇiṇē kṣaṇam atituhinamalayajarasasaritparisarē kṣaṇam (atīlōhitakanakāravimḍakadaṃba) parivāritasaras(ta(65)ṭīcamdana)-[160]viṭapicchāyāsu kṣaṇam anilōl(lasita)daḷēsu kadaḷikānanēsu kṣaṇam kusuma(pravāḷa)śayyāsu kṣaṇam naḷinīdaḷa(prastarēsu kṣaṇam tuṣārasamghātāśīśiritaśīlātālēsu parijanēna² nīyamānā) pralaya-kālōditadvādaśaravikīraṇakalāpatīvravirah(ānaladahyamānā) atikṛśa(prāṇām) iva tanuṃ bibhratī (sā 'balā) maṃda-(maṃdam) āṃdōḷita[161]dugdhasimḍhutarajataramgacchaṭādhavaḷahāsacchuritādharaṇapallavaṃ tanmukhāravimḍam dvijakulām iva śrutipraṇayitadikṣaṇayugaḷaṃ sahaḷāsuraḷbhīmukhaparimaḷ(ā-mōdam³) āghrātukāmē 'va [su]dūravinirgatā (tan)nāsāvamśa-lakṣmīḷ kaḷamkamuktēṃdukalā(kalāpakōmaḷapiyyūṣa⁴)phēna-[paṭala]pāṃḍurā⁵ (tad)dvijapaṅktiḷ [tad a]drṣṭacaram anamgam (atīśāyī⁶tadrūpaṃ) dhanyāni tāni sthānāni⁷ tē [ca] janapadāḷ (puṇyāḷ tāni) nāmākṣarāṇi [ca⁸] [162] sukṛtabhāmji yāny amunā pariṣkṛtāni⁹ 'ti muhur muhur [pari]bhāvayaṃti [dikṣu vidikṣu] (vi)li-khitam iva nabhasi [utkīṇam iva vi]lōcanē pratibimbītam iva citra-(paṭē¹⁰) purōdarśitam iva¹¹ (tam) itas tatō vilōkayaṃti vyatīṣṭhata. atha tasyās (tamālikā nāma śārikā) tat(priya)sakhībhis (samam samā¹²)lōcya kaṃdarpakētu(bhāvām) ā[163]kalayitum (prēṣitā). (sā 'pi) mayā [ēva] sārddham (āgatā) 'trāi 'va tarōr adhastāt tiṣṭhatī 'ty ukṭvā virarāma. atha (tac chrutvā¹³ kaṃdarpakētus) saharṣam (sam)utthāya tamālikām (ā(66)hūya) viditavṛttāṃtām akarōt. sā (tasmāi) kṛtapraṇāmā [makarandāya] patrikām upā-nayat. atha (makaramdas) tām 'ādāya) svayam ēvā 'vācayat.

¹ Hall's manuscripts C, D, H also omit *sati*.

² So also Hall's manuscript D.

³ So also Hall's manuscripts A, B, D, E, F, G, H.

⁴ So also Hall's manuscripts A, B, C, E, G, H.

⁵ Tel. ed. 61 and Grantha ed., *pāṇḍurā*.

⁶ Srirangam text and Trichinopoly ed., *adrṣṭacaram anahgātāyī*.

⁷ Srirangam text and Trichinopoly ed., *tāni dhanyāni sthānāni*.

⁸ Hall's manuscripts E, G also omit *ca*.

⁹ So also Hall's manuscript D.

¹⁰ Trichinopoly ed., *pratibimbītam iva lōcanē purōdarśitam iva citrapaṭē*.

¹¹ So also Hall's manuscripts A, B, D.

¹² So also Hall's manuscript D.

[164] pratyakṣadṛṣṭabhāvā 'py asthirahṛdayā hi kāmīni bhavati
svapnānubhūtabhāvā dṛḍhayati na pratyayaṃ yuvatiḥ.

tac chrutvā kaṃdarpakētur amṛtārṇava(nī)magna(m) iva sarvā-
naṃdānām uparivartamāna(m) ivā "tmānaṃ manyamānō¹ maṃ-
damāṃdam²) utthāya prasāritabāhuyugaḷas tamālikām ā(liliṃgē).
[atha] tayāi "va (ca) sārḍhaṃ kiṃ karōti kiṃ vadati katham āsta
ityādi sakalaṃ vāsavadattāvṛttāntaṃ (sa) pṛcchan [tatra tāṃ ni-
śāṃ] (taṃ) divasaṃ [api] (tatrāi "vā) 'tivāhya (tasmāt pradēśāt tayā
sahō³ 'ccacāla sasuhṛt kaṃdarpakētuḥ). [165] atrāmṛtarē bha-
gavān api marīcimālī [taṃ] vṛttāmṛtam (īmaṃ) kathayitum (iva)
madhyama⁴lōkam avatatāra. atha vāsaratāmracūḍacūḍācakra-
kāraḥ cakravāka(hṛdaya⁵)saṃkrāmitasamṛtāpatayē 'va maṃdi-
mānam udvahann (astagiri)maṃdārastabakasumḍaraḥ siṃdūra-
(rājīraṃjita⁶)surarājakuṃbhikuṃbhavibhramaṃ bibhrāṇaḥ tāṃ-
ḍavacaṃḍavēgōcchalitadhūrjatiḥjāḍjūṭa (makuṭavikaṭa baddha⁷)-
baṃdhura [vi [166]kaṭa] vāsukibhōgamaṇitāṭaṃkasanābhimaṇḍa-
laḥ saṃdhyā(sīmaṃtini⁸)sa(67)rasayāvaka(patra⁹)cāruḥ vāruṇi-
vāravilāsini[aruṇa¹⁰]maṇikuṃḍalakāntiḥ kālakaravāḷa(saṃchin-
na)vāsaramahiṣaskandhacakraḥkāraḥ [167] (madhura)madhu(pū-
ṇaṃ kapālam) iva (gagaṇa)kapālināḥ amlānakusumastabaka
iva nabhaśśriyaḥ (puṣpastabaka iva) gaganāśōka(tarōḥ) [iva] ka-
naka[maya¹¹]darpaṇa iva praticivilāsinyāḥ (bhadrā iva vāruṇi-
saṃgataḥ sarāgaś ca durvidagdha iva parityaktavasuh saviṣādaś
ca śākya iva raktāṃśukadharaḥ sūrīr iva saṃjñōpētaḥ) bhagavān
dinamaṇīr (aparākūpāra)payasi taraḷataramḡavēgōcchalitavidru-

Cf. *parivartamānam ātmānaṃ manyamānō* in Hall's manuscript D.

¹ So also Hall's manuscripts A, B.

² So also Hall's manuscript D.

³ Trichinopoly ed. and Śrirangam text, *madhyamaṇi*.

⁴ So also Hall's manuscript F.

⁵ Cf. *siṃdūrarāṅjita* in Hall's manuscripts A, B.

⁶ Cf. *jāṭamukuṭakūṭilāṇḍika* in Hall's manuscript D.

⁷ Cf. *sīrandhri* in Hall's manuscript F, and the variant reading *purandhri* recorded by Śivarāma.

⁸ Cf. *paṭacaru* in Hall's manuscripts B, C, H, and the commentator Jagaddhara; also *paṭacaru* in manuscript D, and the commentator Narasiṃha.

⁹ Hall's manuscripts B, C, D, H also omit *aruṇa*.

¹⁰ Hall's manuscripts A, B, C, D, F, H also omit *maya*.

maviṭapākṛtīr mamajja. (tataḥ¹) kramēṇa [ca] [168] rajō[vi²]-
luṭhitōtṭhitakulāyārthi [paraspara] kalahavikalakalaviṇṇakulaka-
lakalavācāśikharēṣu śikhariṣu vasati(sā³)kāmkṣēṣu dhvāmkṣēṣu
anavaratadahyamānakāl(āgaru)dhūpaparimajōdgārēṣu vāsāgāra-
(jālavivarēṣu) dūrvāṃcitataṭinīṭaṭaniviṣṭa(gōṣṭhi⁴)vidagdhajana-
prastūyamāna[kāvya⁵]kathāśravaṇōtsukaśiśujanakalakala(ravōt-
kupitasamṛddhēṣu) vṛddhēṣu ālōlikātaraḥarasanābhīḥ kathita(ba-
hu)kathābhīr jaratībhīr a(68)tilaghu[169]kara(tāḍana⁶)janita (su-
khābhīr⁷ anugatē⁸) śiśayiṣamāṇē śiśujanē viracitakaṃḍarpamu-
drāsu kṣudrāsu kāmukajanānubadhyamānadāstījanavivīdhāśīlila-
(vacas)śrutivirasi(kṛtāsu⁹ kāmīniṣu) saṃdhyāvaṃdanōpaviṣṭēṣu
śiṣṭēṣu rōmaṇṭhamāṇṭharakuraṃga(kūṭumbā)dhyaśyamānamra-
diṣṭhagōṣṭhīnapṛṣṭhāsv arāṇyasthaliṣu nidrā(vidrāṇa)drōṇa(kāka)-
kula(kalīla¹⁰)kulāyēṣu (grāmatarunicayēṣu) [170] kāpēyavikalaka-
pikula(kalīlēṣv) āśrama(drumēṣu kalakalavikalabakakulēṣv āra-
mataruṣu) nirjigamiṣati jarattarukōṭarakuṭīrakuṭumbīni kausika-
kulē timiratarjananīrgatāsu dahanapraviṣṭadinakara(śākhāsv¹¹)
iva [pra¹²]sphurantīṣu dipa(śīkhāsu¹³) mukharitadhanuṣi varṣati
śaranīkaram [anavaratam] aśēṣa(sāṃsār[171]ika)śēmuṣīmūṣi mā-
karadhvajē surat(ākālpāraṃbha¹⁴)śōbhīni śaṃbhaḥḥāṣitabhāji
bhajati bhūṣaṃ bhujīṣyājanē sāiraṃdhribadhyamānaraśan(ākālpā)-
jalpāka(jaghanāsu¹⁵) janīṣu viśrāṃtakathā(69)nubandha[172]tayā
pravartamāna(kathaka¹⁶)janagrāhagamanatvarēṣu catvarēṣu samā-
(sādita)kukkuṭēṣu (kirātajana)niṣkuṭēṣu kṛtayaṣṭīsamārōhaṇēṣu

1. So also Hall's manuscript D, and the commentator Narasiṃha.

2. Hall's manuscript C also omits *vi*.

3. So also Hall's manuscripts A, B, C, D, E, F, G, H.

4. Cf. *nibaddhagōṣṭhīkavidagdha* in Hall's manuscripts A, B, C, D, E, F, G, H.

5. Hall's manuscript D also omits *āśya*.

6. So also Hall's manuscripts A, B, C, D, F, G, H.

7. So also Hall's manuscripts B, C, F.

8. So also Hall's manuscripts A, B, C, E, F, G, H.

9. Cf. *kṛtāsu* in Hall's manuscript D.

10. So also Hall's manuscripts C, D, H, and the commentator Jagaddhara.

11. So also Hall's manuscripts A, B, C, D.

12. Hall's manuscripts A, B, C, D, G, H also omit *pra*.

13. So also Hall's manuscript A. 14. So also Hall's manuscripts A, B, C, D, F, H.

15. So also Hall's manuscripts A, B, C, D, F, G, H.

16. So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Jagad-
dhara.

barhiṣeṣu vihitasaṃdhyāsamayavyavasthēṣu gr̥hasthēṣu (svapati) saṃkōcōdamcad (ucca¹) kēsarakōṭisaṃkaṭakuśēṣay (ōdara) kōṭara-kuṭira(kuṭila)śāyini ṣaṭcaraṇacakrē [tha] anēnāi ("va pathā) bhagavatā (bhāsvatā) [samā]gamtavyam iti (sarvataḥ) paṭṭamayāir vasanāir [iva] maṇikuṭṭimālir iva viracitā varuṇēna (ravēh) [173] kāla(karavāja)kṛttasya divasamahīṣasya rudhiradhārē 'va vidrumalatē 'va (caramā)ṛṇavasya raktakamalinī 'va gagana(taṭākasya) kāmpana(kētur²) iva kaṃdarpa(rathasya) maṃjiṣṭhārāgāruṇapa-tākē 'va gaganaharmya(sthalasya) lakṣmīr iva svayaṃvara[pari³]-gr̥hītapitāmbarā bhikṣukī 'va tārānu(rāga)raktāmbaraadhārīnī (vārayōṣid iva pallavānuraktā kāmīnī 'va kālēyātāmrāpayō(70)-dharā babhur iva kapilatārakā⁴) bhagavatī saṃdhyā samadṛśyata. (tataḥ) kṣaṇēna [ca] kṣaṇad(ānu)rāga[raṇā]caturāsu (vēśyāsv iva saṃdhyāśīśyāsv iva sphuraṃtiṣu dīpalēkhāsu) [174] tulādha-raśūnyāyāṃ paṇya(vīdhikāyāṃ) iva divi [ghana]ghaṭamānadaḷa-putāsu putakinīṣu⁵ timirapratī(hatēṣv ivē 'tas tataḥ) paribhramatsu kamalasarasi madhukara(nikarēṣu) vikalakurarīrutaccha-lēna [175] ravivirahavidhurāsu vilapaṃtiṣv iva sarōjīnīṣu (prati-phalītasāṃdhyārāgarajyamānasalīlasthitāsu pativīnāśahṛtpīḍayā-dahanapraviṣṭāsv iva kamalinīṣu) gaṇakā iva nakṣatrasūcakē pra-dōṣē harakaṃtha[kāṇḍa]kāḷīmasanābhi dāityabala[176]m iva pra(kaṭita⁶)tārakam bhāratasamaram iva vardhamānōlūkakalaka-lam dṛṣṭadyumnāvīryam iva kuṃṭhitadrōṇapra(bhavaṃ) naṃda-na[vana⁷]m iva saṃcaratkaūśikam kṛṣṇavartma(jvalanam) iva (ni)khilakāṣṭhāpahārakam sagarbham iva [177] ghanatarapā-ṣāṇa(karkaśāsu) giritaṭiṣu sacakṣur iva supta(prabuddha)siṃha-nayana(cchavi)cchaṭākapiḷēṣu sānuṣu sajīvam iva tamōmaṇibhiḥ saṃvardhitam ivā 'gnihōtradhūma(rēkhābhiḥ) māṃsaḷitam iva kāmīnikēśa[pāśa]saṃskāra[aguru](dhūpa)paṭalāḥ u(71)ddīpitam

¹ So also Hall's manuscripts C, D, F.

² So also Hall's manuscript D.

³ Hall's manuscripts A, B, D, H also omit *pari*; Tel. ed. 61, Grantha ed., and Hall's manuscripts C, F have *svayaṃgr̥hīta*.

⁴ So also Hall's manuscript D, except *ādītyaka* for *ādītya*, and omitting *ādī* 'ta.

⁵ Tel. ed. 61 and Grantha ed., *putakinīṣu*.

⁶ Cf. *prakaṭa* in Hall's manuscripts D, F.

⁷ Hall's manuscripts B, F, H also omit *vana*.

iva ghanatara(nīla)madhukara[178](paṭalāiḥ mēcakitam iva¹) pē-
cakikapōla(gaḷita)dānadhārāśīkarāiḥ puṃjīkṛtam iva vitatatamāla-
(kānana²cchaṭā)cchāyāsu (ni)līyamānam iva kajjala(rasa³)śyāma-
bhōgibhōgēṣu prāvaraṇam iva rajanīpāṃsulāyāḥ palitauśadham
iva vṛddhavāra(yōṣitām) apatyam iva rajanyāḥ suhr̥d iva [179]
kalikālasya mitram iva durjana(hṛdayānām⁴) bāuddha(siddhām-
tam⁵) iva pratyakṣadravyam apahnuvānam [timiram vyajrmbhata]
muditam iva [ati⁶]mattamātamga(gaṃḍhasthalē) phalitam iva 'tisā-
m̐dra(bahuja)cchada(vitata⁷)tamāla(kānana⁸sphuṭapāṭavōtkāṭavi-
śamkātānēkaviṭapiviṭapōtkāṭa⁹sphuṭakusumapuṭapihita¹⁰padaṣaṭ-
padāvaliṣu¹¹pari)sphuritam iva [atikānta]kāṃtā[jana]ghanatara-
kēśa[pāśa¹²]samhatau (unmilitam) ivē 'm̐dranīla[maṇi]raśmibhiḥ
ati[180]śayamāṃsalitam iva 'vaṭa(taṭēṣu) sātōpam iva¹³ [sphuṭa-
pāṭavōtkāṭaprakāṭavīśaṅkāṭakuṭajaviṭapōtkāṭavinaṭitaṣaṭpadāliṣu]
(ti)ghanataraghōraghasmaraviśadharabhōga(bhāsuramada)bhara-
matta¹⁴dam̐tidam̐ta[181]dyutitarjana(jarjharitatamam [tamah]
divākaraḥdayārambhaṇam) iva samkucac(kuvalayaṃ asatām ma-
hattvam iva tiraskṛtasakalām̐taram nimilannilōtpalavyājaracitām-
jalipuṭēna namad iva "gatām) tamīm (timiram arājata. atha)
kṣaṇēn(āi "va) sam̐dhyātām̐dava(ḍam̐barō)cchalitamahānaṭa(72)-
jaṭājūṭakūṭakuṭila(skhalana)vivartitajahnukanyāvāridhārābim̐dava
iva (pra)kīrṇāḥ dur(bharadharaṇi)bhāra[bhara]bhugnabhīmadiṇ-
[matta¹⁵]mātamga(gaṃḍa)maṃḍala(vi)mukta[182]śīkaracchaṭā iva
(tatāḥ¹⁶) atidaviyōnabha(sthala¹⁷)bhramaṇakhinna(ravituramgamā-

¹ So also Hall's manuscripts A, D, F.

² So also Hall's manuscripts B, C, D, E, F, G, H.

³ So also Hall's manuscripts A, B, C, D, F.

⁴ So also Hall's manuscripts C, D, F.

⁵ So also Hall's manuscripts A, B, C, D, E, G, H.

⁶ Hall's manuscripts A, B, C also omit *ati*.

⁷ So also Hall's manuscripts A, B, C, F, G, H.

⁸ Trichinopoly ed. *kānana sātōpam iva*.

⁹ Cf. *śamkātānēkaviṭapōtkāṭavīṣu* in Hall's manuscript D.

¹⁰ Trichinopoly ed., *nīlāṭa*.

¹¹ Hall's manuscripts C, D, G, H, and the commentators Jagaddhara and Narasimha also have *āvaliṣu*.

¹² Hall's manuscripts D, E, H also omit *pāśa*.

¹³ Trichinopoly ed. omits *sātōpam iva*.

¹⁴ Trichinopoly ed., *śāśuraṇi matta*.

¹⁵ Hall's manuscripts A, B, C, D, F, G, H also omit *matta*.

¹⁶ So also Hall's manuscript D.

¹⁷ So also Hall's manuscripts C, D, G, H.

syavivarāṃta)phēnastabakā iva (viśīrṇāḥ¹) gaganamahāsaraḥ ku-
muda(saṃdōha)saṃdēha(dāyīnaḥ) viśvaṃ gaṇayatō [vi]dhātus
śaśīkaṭhīnīkhaṃdēna tamōmaśīśyāmē ajina iva (viyati²) saṃśā-
rasyātīsūnyatvāt śūnyabimḍava iva vi(likhitāḥ) jagattrayavi(jiḡ-
ṣā)vinirgatasya makarakētōḥ rati[183]kara[tala]vikīrṇā (iva lā-
jāṃjalayaḥ³ guḷikā)straguḷikā iva (vikṣiptāḥ) puṣpa(dhanuṣaḥ)
viyadamburāśīphēnastabakā iva (vitatāḥ) rativīracitā gagan(āṃ-
kaṇē) ātarpaṇapañcāṃguḷaya iva vikīrṇāḥ vyōma(tala)lakṣmī-
hāramuktānikarā iva (vicchinnāḥ) harakōpānaladagdhakāma⁴ 'citā-
cakrād⁵ vātyā(vēśaviprakīrṇāḥ) kāmakikasa[184]khaṃdā iva ti-
mirōdgama[dhūma]dhūmaḥasaṃdhyānalaparitaptagagana(mahā-
nasa)sthālī[kaṭāha]bharjyamāna(śṛṇuṭīta)lāj(ānukārās⁶ tārā) vya-
rājaṃta. tābhiś (śvitrī) 'va viyad aśōbhata. (dīrghatar)ōcchvā-
saracanākuḷam (saṃ⁷)ślēṣavaktra(cakra)ghaṭanāpaṭu sat(kāvya)-
viracanam iva ca(73)kravākamithunam ati[185]vā 'khidyata. ka-
malinī[vana]saṃcaraṇalagnamakaraṃdabimḍusandōhalubdhamu-
gdhamukharamadhukaramūlāsabalagātraṃ kūlapāśēnē 'va (mūrti-
mad)rāmaśāpēnē (vā) "kṛṣyamāṇaṃ cakravākamithunaṃ vija-
ghaṭē. ravivirahavidhurāyāḥ [186] kamalinyā hṛdayam iva dvi-
dhā papāṭa cakravākamithunaṃ. āgamiṣyatō himakaradayitasya
pārśvē saṃcaraṃti kumudīnyāḥ bhramaramālā dūti 'vā 'lakṣyata.
tārakā(nayanajalabimḍu)vyājād astamgatasya divākara(dayitasya)
śōkād iva [sthūlāsrubindubhiḥ⁸] kakubhō vyarudan. bhāsvatō
nījadayitasya virahād abhinavakīṃjalkarājīvyājēna (śōkānala)-
murmurō [iva] (naḷina)kōśahṛdayē jajvāla. (tatō) raviraśmi(da-
vāgni⁹bhasmikṛta)[187]nabhōvanamaśīrāśīr iva śrutivacanam iva
(kṣapita¹⁰)digambaradarśanaṃ (kṛṣṇam api tiraskṛtaviśvarūpabhā-

¹ Cf. *Ārya* in Hall's manuscript B.

² So also Hall's manuscripts A, B, C, D, F, G, H.

³ Cf. *vikīrṇā lājājalaya* in Hall's manuscript D.

⁴ So also Hall's manuscripts C, D.

⁵ Trichinopoly ed., *cakrāc candrād*.

⁶ Cf. *śṛṇuṭītaśjadhīnukārā* in Hall's manuscripts B, C, F, H, and the commenta-
tor Jagaddhara.

⁷ So also Hall's manuscript D, and the commentators Jagaddhara and Narasiṃha.

⁸ Hall's manuscripts D, E, H also omit *sthūlāsrubindubhiḥ*.

⁹ So also Hall's manuscripts B, C, G.

¹⁰ Cf. *kṣapita* in Hall's manuscripts A, F, H.

va¹viśeṣam) sadyo drāvita(rājatapaṭadravapravāha) iva śārvaram
 amdhakāram [vy]ajrmabhata. (atha) kṣaṇēna [ca] kṣaṇadārāja(ka-
 'nyākaṃtuka iva) kaṃdarpakanakadarpaṇa² (iva) udayagiribālama-
 ṃdārapuspastabaka (iva) prāci(mahilā(74)lalāmalalāṭa³tataghaṭita-
 baṃdhūkakusumatilaka)[188]cakrākāraḥ kanakakuṃḍalam iva
 nabhaśśriyaḥ (dig)vadhūprasādhikāhastastālaktaka(piṃḍa⁴) iva
 gaganasāudha(talaśātakuṃbha)kuṃbha iva prasthāna(maṃgala)-
 kalaśa iva (makarakēṭōs tribhuvanavijayāiṣiṇaḥ) [kandarpakārta-
 svaratūpamukhakāntitaskaraḥ prācyaśāilaśikharāgraprarūḍhaja-
 pākusumacchaviḥ svacchakuṃkumapiṇḍapūrṇa[189]pātram iva
 niśāvilāsinyāḥ] kuṃkumārūṇ[āik]astanakalaśa ivā "khaṃḍalāśā-
 ṃganāyāḥ (garuḍa) iva hariṇādhiṣṭhitaḥ rāma iva lakṣmaṇānvitaḥ
 (vānarēṃdra ivā 'nuraktatāraḥ vṛṣabha iva rōhiṇipriyaḥ) surājē
 'va raktamaṃḍalaḥ (mṛdukarasahitaś ca jāmbavān iva rṣkṣapari-
 vṛtaḥ) rajanīpatir udayam āsāda. [tataḥ] kāmīnīhṛdayasaṃkrā-
 mīta iva (cakrā)ṃganā(nayanayugaḷa)pīta[190] iva raktakumuda-
 kōś(ā)līḍha iva kṣiṇatāṃ (gataḥ) kṣaṇadā(karagatō) rāgaḥ. ana-
 ṃtaram śarvarivrajāṃganāviṣkrta(nūtana)navānītasvastika iva
 (mṛgacchāyā)mudrita[mukura⁵] ivā ("darśaḥ) śvētātapatram iva
 makarakēṭōḥ daṃṭa(pāli)cakram iva viyanmahā(khaḍgasya) śvē-
 tacāmaram iva madana[191]mahārājasya (bāla)pulīnam iva niśā-
 yamunāyāḥ sphāṭikalīṃgam iva gaganamahātāpasasya amḍam
 iva kālōragasya kaṃbur iva nabhōmahārṇa(75)vasya cāityam iva
 [madanāridagdhasya makarakēṭōś citācakram iva] (kāli)āṃgārāśa-
 baḷam (bhavanētrāgnidagdhasya)saṃkalpajanmanaḥ (puṃḍarikam
 iva gaganagāmiḡaṃgāyāḥ phēnasamcaya iva gaganamahārṇa-
 vasya) pāradapiṇḍam iva (gagana)dhātuvādināḥ rājatakalaśa iva
 dūrvāpravāśābajō (manōbhāvābhīṣṭkasya⁶ śvētacakram iva)
 ka[192]mḍarpa(rathasya cūḍāmaṇir ivō 'dayagirināgarājasya śvē-
 tapārāvata ivā 'm̐baramahāprāsādasya gaganasariddhāutakuṃbha-
 sthalam ivāi "rāvatasya) bhagnaśṃgapurāṇa(gōmuṃḍam) khamḍa

¹ So also Hall's manuscripts D, F.

² Trichinopoly ed., *darpaṇam*.

³ Cf. *prācīnakhīlālāṭa* in Hall's manuscript D.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts A, B, C, D, E, F, H, and the commentator Jaḡaddhara also omit *mukura*.

⁶ So also Hall's manuscript D.

iva (tārā)śvētagōdhūmaśālinō nabhaḥkṣētrasya malayajapimḍa-
 (pāṃḍu)rājata(tālavṛntam) iva siddhāṃganāhastastam (kṣīṇa-
 rāgō bhagavān uḍu)patir ujjagāma. [193] yaś ca puṃḍarikam (lō-
 ka)lōcanamadhukarāṇām śayanīyasāikataṃ [iva¹] citta(rāja²)haṃ-
 sānām sphāṭikavyajanam virahavahninām śvētāśānacakraṃ [194]
 manmathasāyakānām. atrāṃtarē 'bhisārikāsārtha(prēṣitānām³)
 [195] priyatamān⁴ prati dūtīnām dvyyarthās [sērṣyāḥ] saprapamcā
 vi(hāra)[196]bhaṃgurās (saṃ)vādā babhūvuḥ. tathāhi a(76)va-
 strīkṛtam ātmānam [197] nā "kalayasi tattvataḥ kāmṭa. prastara
 iva krūrō 'si na cā "karṣaka[198]cuṃbakadrāvakeṣv ēkō 'si bhrā-
 makō 'si param kitava. dharmārthānya[199]prayuktaḥ kṣēpaṇika
 iva mudhā vāhitataravāris tvam asi. sakhēdam iva (tām) manasā
 cīṃtayasi dur(labhām) [janam]. (77) satvasāra(cittō) yō ripu-
 [200]maṃḍalāgratō nirvṛtim upētya tiṣṭhati. sa khalu vīraḥ pra-
 ti[201]pakṣasya yas samprahārataḥ kuṃjarān nayati. dhṛtōruka-
 ravāḷasaṃca[202]yō 'pi paramakāṃḍa ēva sampatan mahāpadam
 vīgrahē(78)ṇa labhatē. [203] rājasēna (rājasē narahitō) rahitō dhru-
 vaṃ. (asta)viśāradā [vi]śāradābhraviśadā viśadātmanīna(mahi-
 māna)mahimānarakṣaṇakṣamā kṣamā[204]tilaka dhīratādhiratā
 manasi (bhūtā) 'bhūtātābhūtātā (ca) vacasi. sā 'ha sēna [205] sā
 'hasēna kamalā (kamalālayā yayā) 'jitā sā tvadarpaṇā darpaṇākā-
 ravimalāśayā śayābja[vi⁵]nirjitakisala(79)yā salayā[206]ṃgulir
 (iva) vibhramēṇa vibhramēṇa [prati]gavākṣaśalākāvivaraṃ (prati)-
 vilōkayamti [207] [vi](lōkayamtritivināśā vinā śāpam anubhavati)
 duḥkhāni. jīvanāyaka jīvanāya (kam iva) nā ("śrayati⁶) subha-
 gaṃ. anyā[208]stā 'vadā 'satām (aham ēva) dāsātām puratō bha-
 jāmi mātṛyatō mātṛy atō [209] 'stu. aṃjasā ratas sārataḥ kim
 api kaṃḍarpakaṃ darpakaṃ na (cēt) tanōṣi viśēṣatō (viśēṣataḥ
 sthiram⁷) ēva maraṇam. śaṭhadhiyām śōdhana ya(80)śōdhana
 [210] prēmahāryā mahāryā (samā sō⁸) 'tkaṭākṣāiḥ kaṭākṣāir āvi-

¹ Hall's manuscripts A, B, C, D, E, F also omit *iva*.

² So also Hall's manuscripts C, F, G.

³ So also Hall's manuscripts A, B, C, F, G, H.

⁴ Tel. ed. 61 and Grantha ed., *priyatamā*.

⁵ Hall's manuscripts A, B, C, D, F also omit *vi*.

⁶ So also Hall's manuscripts C, G.

⁷ Tel. ed. 61 and Grantha ed., *vilōka/sthiram*.

⁸ Cf. *samāsas* in Hall's manuscripts C, D, F, H.

rbhūṭadāsyā 'stadāsyāḥ parijanāḥ. kamalākṛtīnārīpāṃ kamalā-
 kṛtī nā 'rīpāṃ [211] bhavatā mukhaṃ ca malinitaṃ. viśvasya
 viśvasya vyava(sthāṃ) samāsādyāsamāsā ('dyā) 'nēka(kālaṃ¹) sa-
 mṛgita(rasika)tanuṣē tanuṣēkam (anamgasya) puṣpēṣupuṣpēṣu rujā
 tarasā jātarasā maṃdākṣamaṃ(81)dā kṣaṇam (api) [212] bhra-
 maṃtī muhyati. kā madhurā 'dharēṇa kāmādhurādharēṇa (yuktā)
 rajō(rāja)viśēṣakēṇa viśēṣakēṇa mukhēṃdunā tava hṛdi lagnā
 [213] (mṛdimā)karēṇa karēṇa svēdabimḍupayōdharēṇa payōdha-
 rēṇa vakṣaḥphalakāṃcanēṇa jītā 'nāvilakāṃcanēṇa. kāmādarūpa
 (82) madārūpanētrā smaramayaṃ (rasamayaṃtaṃ bhavaṃtaṃ)
 adayāṃ madayaṃtī param akam itāraṃ [214] param akamitāraṃ
 vāṃchati hārīṇā hā 'rīṇā stanakumbhēṇa hārīṇā 'kṣīrucihārīṇā
 cakṣuṣā [hārīṇā] (ca²). anamṭaraṃ dugdhārṇava(nimagnam) iva
 (sphāṭika)gr̥hapraviṣṭam iva śvētadvīpa(nivīṣṭam) [215] iva jagad
 āmumudē. (tataḥ) kramēṇa ca³ vighaṭamānadaḥapuṭakumudakā-
 nanakōśamakaramḍabimḍusaṃdōha(sāṃdraniṣyaṃdāsvāda⁴ma-
 da)ṃdudita[mugdha]madhukarakulakala(rava)mukharitadig(amṭa-
 rē⁵) caṃdrikāpānabharālasacakōrakāminībhīr abhinamḍit(āgamē)
 suratabhara[parīśrama⁶]khinnapulī[216]ṃdarājasuṃdarīsvēdajala-
 kapikā(83)pahārīṇī pra(vāti⁷) sāyamṭanē taniyasi nīśānīsvāsanibhē
 nabhasvati kaṃdarpakētus tamālikāmakaramḍasahāyō vāsava-
 dattā[janaka]nagaram ayāsīt. atha (sa praviśya) kaṭakālka(dēśē
 vinihitam) [abhramḍīhaśikharēṇa sudhādhaveḥlāṇāi "kāntaranivīṣṭa-
 kanakamuktāmarakatapadmarāgaśakalēṇa vāsavadattā[217]darśa-
 nārtham avasthīṭadēvatāgapēṇē 'va śālavalayēṇa parigatam] (anī-
 lōllasita)nabhastaru(kusuma⁸)maṃjarībhir iva tarjayaṃtībhir iva
 gagana(pura⁹)śrīyaṃ patākābhir upaśōbhamaṇaṃ kanakaśīlāpa-
 ṭṭ(āṃkaṇa)prasṭābhīḥ karpūrakuṃkumacāṃdanāilālavamga[ga-
 ndhōdaka]parimajavāhinībhir [vāhinībhir ajāta](tāṇanīkaṭa-

¹ So also Hall's manuscript D, and the commentator Narasimha.

² So also Hall's manuscripts A, B.

³ Trichinopoly ed. omits *ca*.

⁴ So also Hall's manuscript C.

⁵ So also Hall's manuscripts A, B, C, E, F, G.

⁶ Hall's manuscripts A, B, C, D, F, H also omit *parīśrama*.

⁷ So also Hall's manuscripts A, B, C, D, F, G.

⁸ So also Hall's manuscripts B, C.

⁹ So also Hall's manuscripts A, B, C, D, F, G.

sphaṭikaśilā¹) sukhaṇiṣaṇṇanidrāya[218]mān(ōjāta)prāsāda(svēta²).
 pārāvataḥbhīḥ³ prabhraśyattata[nikaṭa]viṭapi(suma)stabakitasalilā-
 bhīḥ anavaratamajjadunmajjad[mada⁴]yuvati[jana]ghanaajaghan(ā-
 sphālanōcchvasita⁵)śikaranikarasnapita(tira⁶)vēdikābhīḥ karpūra-
 pūra[viracita]puḥina(talaṇiṣaṇṇa⁷)ninadānumīyamāna(rājahamaṣā-
 bhīḥ) vika[219]canilōtpala[kānana]darśita(kāraṇḍava)cakravāka-
 timiraśaṃkābhīḥ(yuvatiḥbhīr)iva supayōdharābhīḥ sugrīvayuddha-
 (vṛttiḥbhīr)iva kilāśasnapitakuṃbhakarṇābhīḥ sāgarakūlabhūmibhīr
 iva suṃdaripā(84)daparā[220]gaśabalābhīḥ [nava]nṛpaticittavṛtti-
 bhīr iva (kulyāyamānakariṇibhīḥ nadībhīr) upaśōbhitaṃ śikhara-
 gatamuktājālavyājēna purayuvati[jana]darśan[akutūha]āgataṃ
 tārāgaṇam ivō 'dvahadbhīḥ upāṃta[221]nilinābhīḥ kācakalaśā-
 kṛtim udvahaṃtibhīḥ śikhi(saṃhatibhīr) udbhāsītāḥ prāsādāir
 (upaśōbbhamānaṃ) [kvacid] anavaratadahyamānakṛṣṇ(āgarudhū-
 pa⁸maṃḍalāḥ) darśitākālajalada(sannāhaṃ⁹) kvacid [ati¹⁰]gaṃbhi-
 ramurajaravāhūta(samada)nilakaṃṭhaṃ śāyaṃtanāsamayam iva
 patitalōkalōcanaṃ janakayajñasthānam iva dār(ōtsukita¹¹)[222]rā-
 maṃ (mānuṣaṃ¹²) ivā 'bhinaṃdītasurataṃ (araṇyaṃ ivā 'nēkaśā-
 laśōbbhitaṃ¹³) nidhānam iva kūtukasya (āsthānam) iva śṛṅgārasya
 kula(graham) iva (sakalavibhramāṇāṃ) saṃkētaṣṭhāna[223]m iva
 sāṃparyasya vāsavadattābhavanam bhavanamdanaprabhāvō da-
 da(85)śśa. drāvasi drava(siddhēr agaditā¹⁴) capalā capalāyatē kim
 ēṣā [224] stabakas taba karṇataḥ patitō 'yaṃ. surēkhē (sukapō-
 larēkhē) surayā [citā¹⁵] surayā(citā¹⁶) śrīs tvam asi. (mattē) kalahē

¹ So also Hall's manuscript D.

² So also Hall's manuscripts B, C.

³ Hall's manuscripts A, B, C, F, H also omit *mada*.

⁴ Hall's manuscripts A, B, C, E, F, H also have *uccavṛtta*.

⁵ So also Hall's manuscripts A, D, G.

⁶ So also Hall's manuscripts A, B, C, D, F, G, H.

⁷ Hall's manuscripts A, B, D, F, H also have *ākōpa*, and manuscripts C, E, G *ākōpadhāna*.

⁸ Cf. *utāṅga* in Hall's manuscript D.

⁹ Hall's manuscripts A, B, C, D, E, F, H also omit *ati*.

¹⁰ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentator Narasiṃha.

¹¹ So also Hall's manuscripts A, B, C, E, F, G, H.

¹² Cf. *śāntāram* and 'nēkaśāntābhīḥ' in Hall's manuscript D.

¹³ Cf. *nigaditā* in Hall's manuscripts A, C, D, F.

¹⁴ Hall's manuscripts A, B, D, F, H also omit *citā*.

¹⁵ So also Hall's manuscripts A, B, C, D, E, F, G, H.

kalahēma(kāmcī)dāmakvaṇitāiḥ smaram ivā "hvayasi. malayē
 malayēpsitam (kuru) dṛśai 'vā 'dhigatā 'si. kalikē [225] kalikētum
 (imaṃ) [mukharāṃ muñca mēkhalāṃ] śṛṇumah kalavallakī(vi-
 rutam mēkhalā mē khalā na bhavati tvam ēva mukharatayā
 [mu]kharatayā ca. trapa(86)tē 'tra (patēyam iti nāga)kusūmōpa-
 (hārēṣu¹ skhalamti 'yam). tava kaitavakāir alam (kalilō nīsvāsair)
 vēpathur ēvā "śayam vyanakti. vahati 'va hatir anamga[226]lē-
 khē (tava vapuḥ) smarasyakānām tava (ca hāralatā vihitā vihi-
 tāya) tē. (utkalikē tavō) 'tkalikā(bahuḷē) vadanē vada nētra(payō-
 jakāmtē) kim upamānam i[227]ṃdur apy upayāti. vasati 'va sa-
 tivratē tava hṛdi kō 'pi śatadhā śatadhārasārā vācas tavā 'nubhū-
 tāḥ. (kēralikē² rajitē) karakākarakālamēghakhamḍatulām (upa-
 yāty³) ulla(87)sitōtphullamallikā(mālāhārī tava) kuṃtalakalāpah
 [tava yāti⁴]. (kuṃtalikē⁵ kuṃtalālamkṛtē na ca) puragōpura(gāu-
 carāḥ) śrūyamtē (sam)gītadhvanayah. kim iva kalpayasi kṣaṇam
 ikṣaṇamīlanād (asi⁶ caṭula[228]caṭulampaṭasakhījanā 'si. suratē
 suratē) stanatā stanatādanēṣu yat sāukhyam [tal⁷]labdham sma-
 ratā smaratāpanōdanam (tadā kēna viyuktā⁸) 'si. kim (ucyatē⁹)
 mahatō mahatō [dayitō¹⁰] dayitah [229] smarati sma ratipriyam
 tava kausalam. navani(88)(śātana)kharāṇām nakharāṇām [vraṇah]
 smarajanyām sma rajanyām kurutē (kurutēna) rujam. [kim] tē¹¹ lō-
 canābhyām lōcanābhyām (phalitā)khilajanēkṣaṇadēśah kṣaṇadēśah
 [230] kin na piyatē. priyasakhi madanamālīni (mālīni bimbādha-
 rasamgatyaḡēcchayā) virāgam kuru madhumadāruṇamālāvīkapō-
 la(kōmalalōlada)maṃḍalatayā latayā (kō viśēṣas tvayā). kura-
 [231]ṃgikē kalpaya kuramga(śābēbhyaś¹²) śaṣpāṅkuram. kiśōrikē
 kāra(89)ya (kiśōram) pratyavēkṣām. taralikē tarāyaya kṛṣṇ(āga-
 ru)dhūpapataḥ. karpūrikē (pāmsulaya) karpūradhūlībhiḥ payō-

¹ So also Hall's manuscripts A, C, D, and the commentator Jagaddhara.

² So also Hall's manuscripts A, B, C, D, E, F, G.

³ So also Hall's manuscript H.

⁴ Hall's manuscript H also omits *two pāṭi*.

⁵ So also Hall's manuscripts A, B, C, D, E, F, G.

⁶ Trichinopoly ed., *ayā*.

⁷ Hall's manuscripts D, E, G also omit *tal*.

⁸ Hall's manuscript D and the commentator Narayana also have *vīyuktā*.

⁹ Tel. ed. 61 and Grantha ed., *ucyatē*.

¹⁰ Hall's manuscripts B, D, G also omit the first *dayitē*.

¹¹ Srirangam text and Trichinopoly ed., *tava*.

¹² Tel. ed. 61 and Grantha ed., *śābēbhyaś*.

dharabhāraṃ. mātaraṅgikē mānaya mātaraṅgasīsu(dhāvanam). śa-
 śilēkhē (vi)likha lalāṭapattē śaśi(rēkhām). kētakikē samkēṭaya
 kētaki(maṇḍapadōhaṇam). śaku[232]nikē dēhi krīḍāśakunibhya
 āhāraṃ. madanamamjari (maṇḍiraya latāmaṇḍapaṃ. kadaḷikē
 vidalaya) kadaḷigraṃ. śṛṅgāramamjari [saṇ]kalpaya śṛṅgāra-
 (racanām¹. samjivanikē²) vitara jivamjivakamithunāya (marici³)-
 pallavaṃ. pallavikē pallavaya karpūradhūlibhiḥ kṛtrimakētakī-
 kānanam. sahakāramamjari (sammārjaya śramōdakabimḍūn) sa-
 hakāra(sāurabha)vyajanavātēna. madanalēkhē (vi)likha madana-
 lēkham malayānilasya. [233] (makarikē makarāṅkaśōbhītē) dēhi
 mṇālāṅkuram rājahamṣa(śābēbhyaḥ). vilāsavati vilāsaya (90)
 mayūra(kiśōrakam). tamālikē (lēpaya) malayajarasēna bhavana-
 vāṭam. kāmcanikē vikira (kastūrikā⁴)dravaṃ kāmcanamamḍapi-
 kāyam. pravālikē sēcaya (ghu)śṛṅarasēna [bāla]pravālakānanam.
 ity anyōnyam praṇayapēśalāḥ pramadā(janānām) ālāpakathāś
 śṛṅvan kamḍarpakētuḥ makaramḍēna (samam tad bhavanam⁵)
 [manasy ahō bhavanānām atisāyi sāundaryam ahō śṛṅgārakalākē-
 likāusalam tathāhy ayaṃ tatkalalilābahalaviralavimala[234]māla-
 vīdaśanakāntikāntidantidantaghaṭitō maṇḍapō 'sāv api kanakaśa-
 lākāvinirmitayantrapañjarasamyataḥ krīḍāśuka ityādī paricinta-
 yan] praviśya vyākaraṇēnē 'va saraktapādēna (mahā)bhāratēnē 'va
 suparvaṇā rāmāyaṇēnē 'va suṃdarakāmḍacāruṇā [235] jaṃghāyu-
 gaḷēna virājamānām camḍōvicitim iva bhrājamānatanumadhyam
 nakṣatravidyām iva gaṇanīyahastaśravaṇām nyāya(vidyām) ivō
 'ddyōtakarasvarūpām (satkavikāvyaracanām) ivā 'laṃkāra(prasā-
 (91)dhitām⁶) upaniṣa[236]dam iva (sānamḍam raviprabhām iva
 lōkam) uddyōtayaṃtīm dvijakulasthitim iva cārucaraṇām viṃ-
 dhyagiriśriyam iva sunitambām (rōhiṇīm) iva gurukaḷatratayō 'pa-
 śōbhītām śatakōṭi(mūrtim⁷) iva muṣṭigrahyā[anu⁸]madhyam pri-
 yamguśyāmāsakhīm iva priyadarśanām brahmadattamahīṣīm iva

¹ So also Hall's manuscripts D, E, G.

² So also Hall's manuscripts D, H.

³ So also the commentator Narasiṃha; Trichinopoly ed. and Hall's manuscripts C, D, F, G, H have *marica*.

⁴ So also Hall's manuscripts F, G, H.

⁵ Hall's manuscripts A, D also have *tad bhavanam*.

⁶ Cf. *prasadhikām* in Hall's manuscript D.

⁷ So also Hall's manuscript A.

⁸ Hall's manuscripts D, E also omit *anu*.

sōmaprabhām [237] diggajakarēṇukām ivā 'nupamām (rēvām) iva (śarmadām) tamālapatraprasādhitām (ca) aśvatarakanyām iva madālasām vāsavadattām dadarśa. atha tām [prīti]viṣṭhāritēna cakṣuṣā pibataḥ (92) kaṁḍarpakētōḥ jahāra cētanām mūrcha[vē-gaḥ]. tam (anu) vāsavadattā mumūrcha. atha makaraṁḍasa-khijana(prayatrāt) labdhasaṁjñāv (ētāv) ēkāsanam alaṁcakatruḥ. [238] (atha¹) vāsavadattāyāḥ prāṇēbhyō 'pi garīyaśi (sakhi²) kalā-vatī nāma kaṁḍarpakētum uvāca. āryaputra nā 'yaṁ viśraṁbha-(kathānām³) avasaraḥ (atō⁴) laghutaram evā (bhīdhiyatē⁵). tva-tkṛtē yā 'nayā (yātanā) 'nubhūtā sā yadi nabhaḥ patrāyatē sāgarō [239] (mējāmaṁdāyatē) brahmā[yatē] (lipikārāyatē) bhujāṁgapa-tir⁶ vā kathakāyatē tathā) 'py anēkāir yugasahasrāir abhīlikhyatē (vā na) vā. tvayā (ca) rājyam ujñhitam. kiṁ bahunā 'tmā ('syās) saṁkaṭē samārōpitah [ēva⁷]. (yāi) 'śā 'smatsvāmiduhitā [pitṛā] (prabhātāyāṁ⁸ [240] śar .ryām pitṛā) yāuvanāti(krama⁹)śaṁkinā haṭhēna vidyādharacakravartinō vijayakētōḥ putrāya puṣpakētavē pāpi(grahaṇāya) dātavyē "ti (nīcitā¹⁰). anayā (cā 'smābhis saha saṁmamtryā) "lōcitam adya yadi tam janam ādāya (nā "gacchati tamālikā) tadā 'vaśyam evā ("śrayāśa āśrayitavya) iti. [tad asyāḥ sukṛtavaśēna mahābhāgē 'mām bhūmim anuprāptaḥ.] tad atra yat sāmpratam tatra bhavān eva pramāṇam ity uktvā virarāma. atha kaṁḍarpakētur (api) bhītabhīta iva (praṇayā¹¹)naṁd(āmṛta¹²)-sāgaralaharībhir āpluta iva [bhuvanatrayarājyābhiṣikta iva] vāsa-va[241]dattayā saha sammamtrya makaraṁḍam (93) vārtānvēṣa-ṇāya tatrāi "va nagarē niyujya (bhujagēnē¹³) 'va sadāgatyaabhimu-khēna (saritpulinēnē 'va śukṭisōbhītēna viṁdhyavipinēnē 'va śrī-vṛkṣalāṁchitēna harṣēnē 'va mānasagatinā vanaspatinē 'va ska-ṁḍhaśōbhītēna vajrēṇē 'vē 'mḍrāyudhēna¹⁴) manōjavanāṁnā tura-

¹ So also Hall's manuscripts A, B.

² So also Hall's manuscript D.

³ So also Hall's manuscripts D, E, H.

⁴ So also Hall's manuscripts E, F.

⁵ So also Hall's manuscripts E, F.

⁶ Cf. *bhujagapatir* in Hall's manuscripts A, B, C, D, F, G.

⁷ Hall's manuscripts D, H also omit *eva*.

⁸ So also Hall's manuscripts D, H, and the commentator Jagaddhara.

⁹ Cf. *kramadāya* in Hall's manuscripts D, H.

¹⁰ So also Hall's manuscript D.

¹¹ Cf. *sapṛayayama* in Hall's manuscripts A, B, C, D, F, G, H.

¹² So also Hall's manuscripts A, B, C, D, F, G.

¹³ So also Hall's manuscripts C, D, E, F, G, H.

¹⁴ Cf. *mahāśādhīpulinēnē 'va śukṭisōbhītēna vīndhyavipinēnē 'va śrīvṛkṣalāṁchitēna*

geṇa tayā (vāsavadattayā) saha (purān niragāt¹. tatah²) kramē-
 ṇa [ca] (gavyūtimātram adhvānam gatvā nara³)jāṃgalakabaḷan-
 (ārtham) mīḷitanīśaṃkakaṃkaku[242]lasaṃkulēna ardhadagdha-
 citācakrasimasimāyamāna (vasāvisra) vikaṭakataṭarṣṇaṭulakataṭapū-
 tanōttāla(tālu)ravabhīṣaṇēna śūlaśikhārārōpitaśaṃkita[varṇa]ka-
 rṇa(nāśā)cchēda(patita⁴)rudhirapaṭala (patanaṭaṃkāritakarakōṭika-
 rparakarā]lakōṇapanṭtatumulēna bambharālikē]isaṃbhāra)bharita-
 bhūmibhāga(bhībhaṭsēna) kaṭāgnidāhyamāna(caṭula⁵caṭātkāra)-
 [243]ṇr(karōṭi)ṭaṃkāra(bhāiravēna vivṛtōlkāmukhamukhōjjivalita-
 jvalanajvālājatīlēna āṃtrataṃtukalilakapālāpālāmba(94)ḍāmarā-
 ḍhākinigaṇakṛtakūnapavibhāgakōlāhalēna ārdrasīrāracitavivāha-
 māṃgaḷapratīsarapīśācamithunapradakṣiṇīkriyamāṇacitāgñinā⁶)
 śūlapāṇinē 'va kapālāvali[bhasma]śivā(bahubhūti)bhujaḡa(rājā)va-
 ruddhadēhēna puruṣātīśayēnē 'vā 'nēkaṃaṃḡalakṛtasēvēna (da-
 ṃḡakāraṇyēnē 'va kabamdhādhiṣṭhītēna cakravartinē 'vā 'nēka-
 narēṃdraparivṛtēna tridivēnē 'va saṃcaradbalāriṇā) śmaśānavāṭēna
 (nirgatyā nīmaṣa)mātrād'ēvā 'nēkaśatayōjanam (adhvānam gatvā
 punar apī) praḡayakālavē]ām iva samuditārkaśamūhām nāga[244]-
 (rājya⁷)sthitim ivā 'naṃtamūlām sudharmām iva svacchaṃdasthi-
 ta(95)kāuśikām satpuruṣasēvām⁸ iva [bahu⁹]śrīphalāḍhyām bhā-
 ratasamarabhūmim iva dūraprarūḡhārjunām pulōmakulasthitim iva
 sahasranētrōcit(ēṃḍrāṇīm sūra)pāla[citta¹⁰]vṛttim iva (darśita¹¹)-
 gaṇikārikām sajja[245]nasampadam iva vikasitāśōkasaraḡapunnā-

varuṣaḡaṇinē 'va manasagatīnā 'raṇyēnē 'va gaṇḡakalibhītēna vajrēnē 'vā
 'nārōyudhēna in Hall's manuscript D.

¹ Hall's manuscripts A, B, C, F, H, and the commentator Narasimha also have *niragāt*.

² So also Hall's manuscript D.

³ Hall's manuscript D also has *nara*; cf. note in the commentator Narasimha.

⁴ Cf. *chāḡaḡa* in Hall's manuscript D.

⁵ So also Hall's manuscripts E, G.

⁶ Cf. *vivṛtōlkāmukhamukhōjjivalajjvalanajvālājatīlēnā* "nṛatanṛapṛīṭakalita-
 kaḡālakṛtaprolambipṛāmbiḡḡamarāḡikiniḡaṇakṛtarūpavibhāgakōlāhalēnā" *rāra*śā-
 citavivāḡamaṇḡalaḡapratīsarapīśācamithunapradakṣiṇīkriyamāṇacitācakraṇmālā in
 Hall's manuscript D; Srirangam text and Trichinopoly ed. also have *ḡatīnā* and
kriyamāṇa.

⁷ So also Hall's manuscript D.

⁸ Grantha ed., *śevanam*.

⁹ Hall's manuscripts A, B, C, D, F, G, H, and the commentators Narasimha and
 Jaggadhdhara also omit *śaḡa*.

¹⁰ Hall's manuscripts A, B, F, G, H also omit *citta*.

¹¹ So also Hall's manuscript D.

gāṃ śiśujanalīlām iva kṛtadhātṛidhṛtiṃ kvacid rāghavacittavṛttim
 iva vāidehī(mayām) [246] kvacit kṣīrasamudramathanavēlām ivō
 'jjṛṃbhamāṇāṃrtām kvacin nārāyaṇa(mūrtim¹) iva svaccham(96)-
 dāparājītām kvacid vālmīkīśarasvatīm iva darśitēkṣvākuvaṃśām
 (kvacil) laṃkāṃ iva bahupalāsasēvitām² (kvacid dhārtarāṣṭra)sē-
 nām ivā 'rjunaśaranīkaraparivāritām (kvacin) nārāyaṇamūrtim iva
 bahurūpām [247] (kvacit) sugrīvasēnām iva panasa(naḥ)kumudasē-
 vitām (kvacid) avidhavām iva śiṃdūratilakabhūṣītām pravāḷābha-
 raṇām ca (kvacit) kurusēnām³ ivō 'lūkadrō[248]ṇaśakunisanāthām
 dhārtarāṣṭr(āṃcitām) ca amlā(97)najāti(vi)bhūṣītām api (viruddha⁴)-
 vaṃśām darśitābhayām api vibhīṣaṇām satatahitapathyām api
 [249] pravṛddhagulmām śaṭpadavyā(ptām) api dvīpadānākulām dvi-
 jakulabhūṣītām api (na)kulīnavāṃśām viṃdhyātvīm (pra⁵)vivēśa.
 (atrāṃtarē⁶) tayōr nīdrām ādāya (nīśā⁷ 'jagāma. tataḥ) kramēṇa
 ca kāla(kālvartakēna) tamisrā(nāvaṃ) prakṣīpya gaganamahāśara-
 (98)śi saḥ[250](śaphara)nikara iva [apa⁸]hriyamāṇē tārāgaṇē
 (saṃdhyā)raktāṃśuk[apaṭ]ē viśamaṇṇarūḍhabīśalatāśara(yaṃtrā)-
 pugataśaṭapatrapustakasanāthē makaraṃdabīṃdusaṃdōhani-
 rbharaṇānamattamadhukara[sāndramandra](maṃjuravāḥ) sva-
 dharmam iva paṭhati vikacakamalākarabhikṣāu kṣīvalēnē 'va kā-
 lēna timīrabīja(nīkarēṣv) iva madhukarēṣu [kumudakṣētrēṣu] ma-
 dhurasakardamitaparāgapamkēṣu ghanaghaṭamānadaḥa(puṭēṣu⁹
 kumudākarakṣētrēṣu) [bhramarēṣu vyājāt [251] paṅkajēṣu] 'pyamā-
 nēṣu rajōmurmurasanāthamadhukarapaṭala(dhūmā¹⁰)nugatōdda-
 ṇḍapaurṇḍarikavyājād dhūpa[paṭala]m iva bhagavatē kirāṇamālīnē
 prayacchamtyām kamalīnī(tāpasyām¹¹) rajanīvadhūkara[tala¹²]-
 dvayōcchalitapatatprabhātamusalāhatikṣatāṃtarē ulūkhala iva ca-

¹ So also Hall's manuscript E.

² Trichinopoly ed. omits *kvacil* . . . *śevitām*.

³ Trichinopoly ed. omits *iva panasa* . . . *kurusēnām*.

⁴ So also Hall's manuscripts A, B, C, E, F, G, H, and the commentators Jagaddhara and Narasimha.

⁵ So also Hall's manuscripts A, B, C, D, F, G.

⁶ So also Hall's manuscripts A, B, C, D, F, G, H, and the commentators Jagaddhara and Narasimha.

⁷ So also Hall's manuscript D.

⁸ Hall's manuscript C also omits *apa*.

⁹ So also Hall's manuscripts A, C.

¹⁰ So also Hall's manuscript A.

¹¹ Cf. *kamalīnītaparvīṇām* in Hall's manuscripts A, C, F.

¹² Hall's manuscripts D, H also omit *tala*.

m̐dra(mam̐dalē) kham̐dana(vi¹)kīrṇēṣu [iva] tam̐dulēṣv (iva) tārā-
gaṇēṣu (ni²)milatsu sam̐dhyātāmramukhēna [iva] vāsaravānarēṇa
nabhastarum (āruhya) śākhābhya iva kam̐pitā(99)bhyō digbhyō
vikacaprasūna(nikara³) iva tārāgaṇē (phala ivē 'm̐dumam̐dalē⁴)
[ca ni]pata[252]ti tārā[gaṇasāli]tam̐dula⁵(śabalita)nabhō 'm̐gaṇam̐
sphuradaruṇa(kiraṇa)cūḍā(cakra)cāruvadanē vāsarakṛkavākāu ca-
ritum avatarati mat(sam̐gamād⁶) atipravṛddhō vāruṇi(sam̐gamād)
dvijapatir ēṣa (patati) 'ti hasanntyām ivā "kham̐dal(āsāyām) aru-
ṇakēsari(kharanakharapāta)nihatām̐dhakārakarim̐drarudhiradhārā-
bhīr ivō 'dayagiriśikhara(gāirika)nirjhara[dhātutadhātu]dhārābhīr
iva (tvam̐gat)turam̐gakharakhurapuṭapāṭitapadmarāgacchaṭābhīr
iva [253] [kēsarikaratalāhatamattamātān̐gōttamān̐gasān̐galadasra-
prasāriṇibhīr iva] udayācalakūṭakōṭiprarūḍhajāpākusumakām̐ti-
bhīr iva (pūrvagiri⁷)kēsaricarānatalāhatamattamātān̐gōttamān̐ga-
vigaḍadasr̥gdhārāsāriṇibhīr iva) tribhuvanakārya(sam̐pādanā⁸tura-
rāgarasāir iva raktamam̐dalē tārākumuda(vana⁹)grahaṇāya prasā-
ritahasta iva kum̐kum(āruṇāiḥ kiraṇāiḥ kanakadarpaṇa¹⁰ iva) prā-
civīlāsinyāḥ pūrvācalabhōgim̐draphaṇōpalē gaganēm̐dranīlataru-
[kanaka][254]kisalayē nabhōnagara(prāgdvāra)kanaka(pūrṇa)ku-
m̐bhē taptalōhakum̐bhākārē prāci(kumārī¹¹)lalāṭataṭa(ghaṭitaku-
m̐kuma¹²tilaka)biṇḍāu sam̐dhyā(bāla¹³)latāikakusu(100)mē mam̐ji-
ṣṭhā[rakta]paṭṭasūtra(pim̐ḍa)sadṛṣē sam̐dhy(āruṇasūtragrathita)-
prāci(vadhū¹⁴)kām̐ci(kām̐canadināracaakra iva (kumāra iva sam̐hṛta-
tārakē padmanābha ivō 'lasat¹⁵padmē adhvaga iva cchāyāpriyē
śakra iva gōpatāu udayagiri)dhāturāgāruṇadiggajapādatalānukāriṇi

¹ So also Hall's manuscript E.

² So also Hall's manuscript D.

³ Cf. *nīcaya* in Hall's manuscript D.

⁴ So also Hall's manuscripts D, E, and the commentator Jagaddhara.

⁵ Cf. *tārāgaṇatanḍula* in Hall's manuscripts A, B, C, D, F, G, H.

⁶ So also Hall's manuscripts D, F.

⁷ So also Hall's manuscript D.

⁸ Cf. *sam̐pādanaprabhā* in Hall's manuscripts D, H.

⁹ So also Hall's manuscript D.

¹⁰ Hall's manuscript D also has *kanakadarpaṇi*.

¹¹ So also Hall's manuscript A.

¹² Cf. *śaṭakum̐kum̐bhūṇḍāu* in Hall's manuscripts A, B, C, F, G.

¹³ Cf. *sandhyāpūrvālalāṭā* in Hall's manuscripts E, H.

¹⁴ Cf. *śacivadhūśāṭikā* in Hall's manuscript A.

¹⁵ Tel. ed. 61, Grāantha ed., and Srirangam text, 'lasito.

(prabhūta)timirataskarē (sam)udayam ārōhati (bhagavati bhāsvatī) maṃjiṣṭhā(nikara¹) iva diggajēṣu mahābhārata[samarabhūmi]ru-
 dhirōdgāra iva kurukṣētrēṣu [255] sura(dhanuḥ)kāmpti(vi)lēpa iva
 jalāda(cchadēṣu) kāṣāyapaṭa iva śākyāśrama(śākhāsu) kāusumbha-
 rāga iva dhvajapaṭapallavēṣu phalapāka iva karkamdhūṣu kuṃku-
 ma[cchaṭā]rasa iva vyōmamahāsāudh(āṃgaṇē²) saṃcaradaruṇa-
 (yavanikā)paṭa iva kāla(mahānaṭasya³) [bāla⁴]pravāḷa(bhāgā)ruṇē
 prasaratī bālātāpē kṣaṇēna [ca] cāṭucaṭulacakraṇvākahṛdaya(kōśa)-
 saṃtāpaharaṇād iva dahana(pratāpa)pravēśād iva dinanāthakā-
 mṭōpal[āna]asaṃgād ivō 'ṣṇimānam uṣṇaśmēr āśrayati raśmi-
 saṃcayē kaṃdarpakēṭus sarvarātrajāgarāṇa(vasād) āhārasūnya-
 (paravaśa)śarīratayā nīcētanō 'nēkayōjanaśa[256]t(ādhva)bhrama-
 ṇakhinnō vāsavadattayā 'py ēvaṃvidhayā saha latā(grahē) maṃ-
 damārutāṃdōjitakusumaparima(101)lalubdhamugdha(mukhara)-
 paribhramatbhramarajhaṃkāramanōharē tatkāla(sulabhayā⁵) ni-
 drayā gṛhitō niṣpaṃdakaraṇagrāmas suṣvāpa. tatō vaṇijī 'va pra-
 sāritāṃbarē mahādāyānala iva sakalakāṣṭhōddīpini (kalpavṛkṣa iva
 sarvāśāprasādhakē) patamgamamḍalē (madhyam nabhassthalasyā⁶)
 'rūḍhē [katham api] kaṃdarpakēṭuh (prabuddhah⁷) priyayā vinā-
 kṛtam latā(graham) avalōkya (cō) 'tthāya [257] [ca] tata itō datta-
 drṣṭiḥ kṣaṇam (vīṭapiṣu) kṣaṇam latāṃtarēṣu kṣaṇam [taruśikharēṣu
 kṣaṇam] (adhah)kūpēṣu kṣaṇam (ūrdhvataruśikharēṣu) kṣaṇam śu-
 ṣkaparṇarāśiṣu kṣaṇam ākāśa(talēṣu) kṣaṇam dikṣu (kṣaṇam⁸) vidi-
 kṣuca bhramann anavarata[virahānala⁹]dahyamānahṛdayō vilālāpa.
 (hā) priyē vāsavadattē dēhī mē darśanam [258] (kṛtam) parihāsēna
 aṃtarhitā 'si tvatkr̥tē yāni [mayā] duḥkhāny anubhūtāni tēṣāṃ
 tvam ēva pramāṇam. hā priya(sakha¹⁰) makaramḍa paśyē ('dam)
 dāivadurvilasitam kiṃ (pūrvaṃ mayā kṛtam anavadātam) karma.
 ahō (vipākō niyatēḥ) ahō duratikramā kālagatīḥ ahō grahāṇām

¹ Tel. ed. 61 and Grantha ed. omit *nikara*.

² So also Hall's manuscript B.

³ Cf. *allanaṭakarya* in Hall's manuscript D.

⁴ Hall's manuscripts D, E, H also omit *āla*.

⁵ So also Hall's manuscripts D, E.

⁶ Cf. *naḥmadhyam* in Hall's manuscript E.

⁷ Cf. *prōṣṭhādhak* in Hall's manuscripts E, H.

⁸ So also Hall's manuscript B.

⁹ Hall's manuscripts A, C, E, F, G, H also omit *virahānala*.

¹⁰ So also Hall's manuscripts A, B, C, E, F, G.

atikaṭu kaṭākṣa(pātanam¹) ahō visa(dṛṣatā) gurujanāśiṣām ahō
 dussvapnānām durnimittānām ca (phalam) sarvathā na (kaścid²)
 agōcarō [259] (bhavitavyānām). kim na samyag āgamitā (vidyā)
 kim [na] yathāvad (anārādhitā) guravaḥ kin nō 'pāsītā vahnayaḥ
 [kim adhikṣiptā bhūdēvāḥ³] kin na pradakṣiṇikṛtās surabhayaḥ
 kin na kṛtaṃ [260] (śaraṇyēṣv) abhayaṃ. (102) iti bahuvividhaṃ
 vilāpan (maraṇēcchuḥ⁴) dakṣiṇēna kānanaṃ nirgatya navya(na)a-
 naḷadanaḷininiḷa[picula](vidāḷa)vakuḷa(ciribīlvabahuḷēna⁵ pracura-
 viracitavividhō)ṭajakuṭajajaruddhōpakamṭhēna sōtkamṭhabhṛmga-
 [261]rāja[rasitasundara]sumḍarī(kṛtāsṽāda) vitata(cūtavratatī)vrā-
 tāvaraṇa[taruṇa]varuṇa⁶(taru)skamḍhasannaddhabhṛmga(gōḷēna)
 gōḷamgūlabhagnagaḷanmadhu[ccha[262]tramadhu]paṭalarasāsāra-
 (śīkara)siktatarutalēna (pravṛddha⁷nārikē)kakaṃkējirājatāḷitālata-
 māla⁸)hiṃtālapunnāgakēsara(nāgakēsaraghanasārēṇa) mallikā(kē-
 takī)kōvidār(ārkaparṇajambū)bi[263]japūrajambīra[jambū]gulma-
 gahanēna (pavanasamvāhitānēkapanasaviṭapiviṭapēna) [apratyū-
 ha]dātyūha(kuhakuhārāva)bharitanadī(ṭaṭanikuṃjapumjēna) pu-
 mjit(ōt)kamṭha kalakaṃ (103)ṭhādhyāsīt[ōddām]asahakārapallavē-
 na [capalakulāya]kukkuṭakuṭumbasaṃ(vāsītō)tkat(ānēka)viṭapēna
 kōraṇanikurumbarōmāṃcitakuravakarājīnā raktāsōkapallavalāva-
 nya(vi)lipyamānadaśadiśā pravikasitakēsara(kusuma⁹)rajōvisara-
 (dhūsarītaparisārēṇa) parāga(pumja)pimjara(simḍuvāra¹⁰)rajyamā-
 na)madhukaramamjuṣimjītajanītanamudā (lavaṃgacampakama-
 dhūkakṛta.nāla¹¹)ōdhrakarṇikārakadambakadambakēna) madajala-
 mēcakita(gaṃḍakāṣa) mucukumḍa[skā[264]ndha]kāṃḍa (kathya-
 māna¹²)niśśamkakarikāṭa¹³[vikāṭa]kaṃḍūtīnā katipayadivasaprasū-

¹ Cf. *pātanam* in Hall's manuscripts C, D, E, F.

² So also Hall's manuscripts A, B, D, E, G, H.

³ Hall's manuscripts A, B, C, D, E, F, G, H also omit *kin adhikṣiptā bhūdēvāḥ*.

⁴ So also Hall's manuscript D.

⁵ Hall's manuscripts C, D, G also have *bahulma*.

⁶ Tel. ed. 61 and Grantha ed., *vāruṇa*.

⁷ Tel. ed. 61 and Grantha ed. omit *pravṛddha*.

⁸ Cf. *nārikēlakarakējirājatāḷitāla* in Hall's manuscript D.

⁹ Cf. *pravikasitakusumakēsara* in Hall's manuscripts A, B.

¹⁰ So also Hall's manuscript A.

¹¹ Tel. ed. 61 and Grantha ed., *madhūkātāmāla*.

¹² Cf. *kathyamāna* in Hall's manuscripts A, B, F.

¹³ Tel. ed. 61 and Grantha ed., *nīśśamkakarakāṭa*.

cakukkuṭi(kuṭi¹)kṛta[kuṭaja]kōṭarēna caṭakasamcāryamānacatula-
vācātacāṭakāirakriyamānacātunā saha-carī(sahacaranacumcūra)ca-
kōra(camcunā) śāilēya(sugamdhī)śilātalaśu[265]khaśayita(śaśaśiśu-
rāśinā) śēphālikāśiphāvivaravisrabdhavartamāna(gāudhēya)rāśinā
nirātaṃkaramku(nikarēṇa) nirākulanakula[kula]kēlinā kalakōkila-
kulakabaḷita(cūta)kalikōdgamēna saha-kārārāmarōmaṃthāyamāna-
(camara)yūthēna śravaṇahārīsa(nīḍa²)gīrinītaṃbanirjharanīnāda-
(śravaṇōtsukanīdrānaṃda³)maṃdāyamānakarikulakarnatāḷaduṃ-
dubhi(dhvanīnā) samāśannakinnarīgīta(śravaṇaramamāṇa)ruruvi-
sarēṇa [266] (kuhari(104)ta)haridrādravarajyamānavarāḥapōtapō-
trapālinā guṃjā(kuṃja⁴)pūṃjaguhijāhaka-jātēna⁵ daṃśa)daṃśana-
kupita(kapi⁶)pōta(pēṭacapēṭaka⁷)pāṭita(pāṭalīpuṭakīṭasamghēna)
kulīśaśīkharakharanakhara-pracayapracamḍacapēṭ(ā)pāṭitamatta-
mātaṃga(mada)cchaṭācchuritacārukēsara(bhara)bhāsurakēsarika-
daṃbēna mahāśāgarakacchōpāṃtēna katipayadūram(adhvānaṃ⁸)
gatvā aticapala(vāri-pracayaprahata-prapātatayā) tāṃḍa[267]vō-
ddamḍa(dōṣamḍa⁹)khaṃḍaparaśuviḍamḍanāpaṃḍitaṃ vāruṇī¹⁰-
vijayapatākābhīra iva śēśakulanīrmōka[mañju]maṃjarībhir iva (su-
dhāśahacarībhir iva jyōtsnāśahōdarībhir iva) śaśāṃka(maṃḍala)-
paramāṇu(saṃtatībhir) iva lakṣmīlīlā(darpaṇadhārīṇībhir) iva jala-
dēvatā(kuca¹¹)camḍana(dhārātārpaṇa)vicchittībhir iva phēnarāji-
bhīra upāṃta(ramaṇīyaṃ) aparaṃ iva gagana(talam) avan(italam)
avatīrṇaṃ [arṇava](acchajalā)ducchalacchīkara(nikarēṇa) nabha-
ścarān muktāphalāira iva vilōbhayaṃtaṃ abhayaḥbhyarthanāgatā-
nēka(pakṣati)kṣītīdharabharitakuṣībhbhāgaṃ sagarasuta(visarasa-
mud)khātaṃ (vārījātamukhōdbhāsitapārījātaṃ) abhijātamapīra-
tnākaraṃ kari(105)makara[ku[268]la]saṃkulam (śakuni)kulakaba-

¹ So also Hall's manuscript C, and the commentator Jagaddhara.

² So also Hall's manuscripts C, D.

³ Hall's manuscripts A, B, C, D, F, G also have *nīdrānanda*.

⁴ So also Hall's manuscripts A, B, C, E, F, G, H; cf. *guṃjāpūṃjajakūṣa* in Hall's manuscript D.

⁵ Hall's manuscripts D, E, F also have *jāhaka-jātēna*.

⁶ So also Hall's manuscripts C, D.

⁷ Hall's manuscript D also has *capēṭaka*.

⁸ Cf. *katipayadūram* in Hall's manuscript E.

⁹ Cf. *dōṣamḍa* in Hall's manuscripts A, C, D, E, F.

¹⁰ Sripaṅgam text and Trichinopoly ed., *vāruṇa*.

¹¹ So also Hall's manuscripts B, C, F.

janābhilāṣaṃcarannakracakraṃ (stimitatimi)timimṅgilakulaṃ (ka-
da)līvanāvāṭa)viluṭit(āilā)lavalilavaṃga(mātulumga¹)gulma(gaha-
naṃ)ūrmimāruta(marmaritatataralatarō)ttāla(tālī²vanacarita³)jala-
mānuṣamithunamṛdita[salila]pulīnabālaśāivālaṃ pravāḷaṃkurakō-
ṭipāṭitamukhakhinnaśaṃkhanakha(mukharakharaśikharavi)likhi-
tatata(rēkhaṃ)khagēśvaragōtrapatrarathapaṭalakalilasalilaṃ adyā
'py anirmuktamaṇḍaramathanasaṃskāram ivā "vartabhṛāṃtibhiḥ
sāpa[269]smāram iva (sitaphēnasamcayāiḥ) sasurā(gaṇḍham) ivāi
("lāparimaḷāiḥ saghōṣam) iva garjitāiḥ sakhēdam iva (nāganiśvā-
sāiḥ) sabhru(bhaṃgam⁴) iva taraṃgāiḥ sālānastambham iva rāma-
sētunā kumbhīnasikukṣim iva lavaṇōtpattisthānaṃ vyākaraṇam
iva [vitata⁵]strīnadikṛtyabahulaṃ rājakulam iva dṛṣyamānāma-
hāpātraṃ hastibaṇḍham iva vārigatānēkanā[270]ga(106)mucya-
māna(śūt)kāraṃ viśvāmitraputravargam iva aṃbhōja(cāru)ma-
tsyōpaśōbhitaṃ satpuruṣam iva gōtr(ātiśayaṃ) sādhum ivā 'cyu-
tasthitiramaṇīyaṃ sunṛ(patim⁶) iva sajjanakramakaraṃ kṛtama-
nyum ivā karatōyāpluta[271]mukhaṃ virahiṇam iva caṇḍanōda-
kasiktaṃ vilāsinam iva narmadānugataṃ (rāsim iva samīnakulī-
raṃ śṛṅgārīṇam ivā 'nēkamuktālaṃkṛtaṃ) uddhṛtakālākūṭam api
prakaṭitaviśarāṣim ativrddham api suṃdari[pari]vṛt(ōp⁷)akamṭhaṃ
(107) surōtpattisthānam apy asurādhiṣṭhitaṃ jala[272][ni]dhim
apaśyat. aciṃtayac ca ahō mē kṛtāpakārēṇā 'pi vidhinā upakṛtir
ēva kṛtā yad ayaṃ lōcanagōcaratāṃ (gatas) samudraḥ tad atra
dēhaṃ (tyajāmi) [priyāvirahāgniṃ nirvāpayāmi]. yady apy anā-
turyā ("tma⁸)tyāgō na vihitaḥ tathā 'pi (khalu nāḥ kāryaṃ) na
[khalu] sarvas (sarvaṃ⁹) kāryam (ēva) karōty [ity¹⁰] asārē saṃ-
sārē. kēna kin [273] (nāma¹¹) na kṛtaṃ. tathāhi gurudāra(hara-

¹ So also Hall's manuscripts E, F, H, and the commentator Jagaddhara.

² Śrīraṅga text and Trichinopoly ed., *idē*.

³ Hall's manuscript D also has *carita*.

⁴ So also Hall's manuscripts A, D, E.

⁵ Hall's manuscripts A, B, C, F, G, H also omit *vitata*.

⁶ So also Hall's manuscripts A, B, C, E, F, G.

⁷ Cf. *parivṛtāpakaṣṭhaṃ* in Tel. ed. 61, Grantha ed., and Hall's manuscripts B, E.

⁸ So also Hall's manuscripts C, D.

⁹ So also Hall's manuscripts C, D.

¹⁰ Trichinopoly ed., *idē*.

¹¹ So also Hall's manuscripts C, D, H.

ṇaṃ¹) dvijarājō 'karōt. purūravā brāhmaṇadhanatṛṣṇayā vina-
nāśa. nahuṣaś (śakra)kaṣatra(dōhaḥ) bhujaṃgatām ayāsit. ya-
yātiḥ (kṛtapurōhitasutā)pānigrahaṇaḥ [274] papāta. sudyumnaḥ
strīmaya (ēvā) 'bhavat. sōmakasya prakhyātā (jagati²) jantva-
dhanirghṇatā. purukutsaḥ kutsita (ēvā 'bhavat). kuvalayāśvō
'śva[275]tarakannyām api (jagāma). nṛgaḥ kṛkalāsatām agamat.
(naḥaḥ kalinā 'bhībhūtaḥ.) saṃvaraṇō mitraduhitari viklabatām
(agamat). [276] daśarathaḥ (abhi)ṣṭarāmōnmādēna mṛtyum avā-
pa. kārtavīryō [gō]brāhmaṇapīḍayā paṃcatvam ayāsit. [yudhi-
ṣṭhiraḥ samaraśirasi satyam utsasarja.] (saṃtanur³) ativyasanāt
(vanē⁴) vilalāpa. (tad) itthaṃ nā 'sty (ēva jagaty) akaṣaṃkaḥ kō
'pi. tad aham api dēham (utsr[108]jāmi) 'ty (ēvaṃ) vi[277]ciṃ-
tya kurara[khara]nakharaśikharakhaṇḍita(prthuḥja⁵)prthurōma-
[bīlamaviralāśakulakula]śalka(saṃkulam⁶ saṃkalita)jalanakula(ku-
lō⁷)ccāra(śāraṃ) krōṣṭukulōtsrṣṭavikāṭakarkāṭakarparaparaṃparā-
parigata(prāṃtam⁸ atitaraḥ)jalarayalujitacaṭulaśapharakulakaba-
ḥanākṛtamatinihbṛtabakaśakuninivaha(bahu)dha va[ita]parisaraṃ
aticapalajalakapikulaviharaṇa(tulira⁹)salilakaṇa[278]nikara (parimi-
ḥanaśīśiritatamālatalaṃ anudīna)nīpatadatitaruṇa[vana]mahīśaga-
valaśikhara(vi)likhitaviśamatataṃ anavaratacaradasitamukhacara-
ṇavihaga(vara)nivaha(madhukara)nīnada(mukharita)himakara (ki-
raṇanikara)[279]rucirajalamanuja(gaṇa)śayanamṛdita(taṭadharāṇi)-
talaṃ ati(bahuḥja)mada[jala]śabaḥja(kaṭa¹⁰)tāṭakari[vara]śatanīpatita-
madhukara(nikaraṃ¹¹) atijavanapavanavidhutaḥjala(vighaṭana)nīpa-
tita(phaṇi)gaṇaparigataparīsaraṃ jalaṇidhi(jalagata)bhuḥjaganirmu-
ktanirmōkapaṭṭaṃ [iva] darpaṇam iva vasuṃdharāyāḥ sphaṭikaku-
ṭṭimam iva varuṇasya (kamalavanam iva sapadmarāgaṃ vanapra-

¹ So also Hall's manuscripts, A, B, C, D, F, G, H.

² So also Hall's manuscript D.

³ So also Hall's manuscripts A, C, F, H.

⁴ So also Hall's manuscripts A, F, H.

⁵ So also Hall's manuscripts B, D.

⁶ So also Hall's manuscripts A, B, C, D, E, F, H, and the commentators Jagaddhara and Narasimha.

⁷ So also Hall's manuscripts A, B, C, D, E, F, G, H, and the commentator Narasimha.

⁸ So also Hall's manuscripts B, C, D, F, G, H.

⁹ Tel. ed. 61, Grantha ed., Trichinopoly ed., and Srirangam text, *talita*.

¹⁰ This reading is also recorded by Śivarāma, *ad loc.*

¹¹ So also Hall's manuscripts A, B, F.

dēśam iva saavidrumalatam kātaram¹ iva sadaram viṣṇum ivā 'nē-
kamuktōpētam) puṇina(talam) āśasāda. tataḥ kṛtasnānādi(sakala-
kṛtyō jalanidhi)jalām avataritum ārēbhē śarīratyāgāya. atha sā-
nugrahēṣu grāhēṣu nirmatsarē(109)ṣu mātṣyēṣu akṣudrēṣu kṣudr(ā-
mṛdēṣu anicchēṣu) [280] kacchapēṣu akrūrēṣu nakrēṣu abhayam-
karēṣu makarēṣu amārēṣu (śiṃsumārēṣu ākāśāt²) sarasvatī samu-
dacarāt. ārya kaṃdarpakētō punar api tava (priyāsamāgamō)
bhaviṣyaty acirēṇa tad virama maraṇavyavasāyād iti. (sō 'pi) tad
upaśrutya maraṇ(ārambhād) virarāma³. [punaḥ priyayā samā-
gamēcchayā śarīrasthithētum āhāram cikīrṣur mahāsāgarakacchō-
pāntabhuvam jagāma.] atha tata itaḥ paribhraman phalamūlā-
dinā vanē (vartayan⁴) [kiyantam] kālam (anēkarpa) 'nināya [ka-
ndarpakētuh]. ēkadā (tu⁵) katīpaya(divasā⁶)pagamē kākaligā-
yana ivō [281] ('pasamṛddha⁷)nimnagānadaḥ (sāyamṭana)samaya
iva nartitanīlakamṭhaḥ kumāramayūra iva (samārūḍha)śarajanmā
[mahā]tapasvī 'va praśamitarajaḥ prasaraḥtāpasa iva dhṛtajalada-
karakāḥ praṇayakāla iva darśitānēkatarānivibhramāḥ nirupa(dra-
va)kānana(pra⁸)dēśa iva ghanōt(sē[282]kita)sāramgaḥ rēvatīkara-
pallava iva halidhr(110)tikaraḥ (lāmṛkēśvara iva samēghanādaḥ
viṃdhya iva ghanāśyāmaḥ⁹ sam)ājagāma varṣāsamayaḥ. (vi-
bhinnā[mēgha]nīlōtpalakānana(nīlē) krīḍāsarasī 'va nabhasī sma-
rasya (kanaka)ratna(nāur) iva jalada(kāla)lakṣmīmātarmgakanya-
nartanarajju[283]r iva nabhassāudhatōraṇa(ratna)mālikē 'va pra-
vasatā nidāgha(kālakāṃptēna dyuṣṭrī)payōdharē datt[ā smara-
ṇāy¹⁰](anakhapad)āvalir iva gaganalakṣmī(baṃdhura)raśanāmālē
'va nabhōmarṇḍāra[taru¹¹]sumḍarakalik[āmāl]ē 'va ratinakhāmārja-
naratna(śilā)śālākē 'va ratna(śaktir) iva¹² (vilāsayaṣṭir iva) kusu-

¹ Trichinopoly ed., *ānūttaram*.

² So also Hall's manuscripts A, B, D, F, H.

³ Cf. *virarāma maraṇādravādī* in Hall's manuscripts C, D, E.

⁴ So also Hall's manuscripts C, D, F, H.

⁵ So also Hall's manuscripts C, D, E, H.

⁶ So also Hall's manuscripts A, B, F, H.

⁷ Cf. *samṛddha* in Hall's manuscripts A, B, C, D, E, F, G, H, Trichinopoly ed., and Srīraṅgam text.

⁸ So also Hall's manuscripts F, G.

⁹ Cf. *rēvaṇa iva samēghanādi viṇḍyagiri iva saghaṇa* in Hall's manuscript C.

¹⁰ Hall's manuscripts C, D, E, F also omit *smaraṇāya*.

¹¹ Hall's manuscripts C, D, E, G, H also omit *taru*.

¹² Trichinopoly ed. omits *ratnaśaktir iva*.

ma¹kētōr imḍradhanurlatā rarāja. ati(trṣṇā)vēga[ni]pitajala(ni)-
dhijalaśamḥkhamālām [iva] ba[284]lākācchalād udvamann (iva)
adrśyata jala(dharanikarah). pīṭaharītāih (krṣṇakēdārikāgōṣṭhiṣu)
samutpatadbhiḥ (jātuṣa²durōdarāir) iva dardura(śiśukāir) naya-
dyūtāir iva cikriḍa (vidyutā samam³ghanakālakāmtah). ravidī-
pa(kajjalitamēgha)nikaṣōpalē [iva] mēghasamaya(svarṇa)kāra-
(gharṣitasvarṇarēkhē) 'va (taṭid) aśōbhata. virahinām hṛdayam
(vidāritum) [285] karapatram iva (kṛtam) kusumāyudhasya (krū-
(111)ra⁴kāitaka)cchadam (abhāsata). [jaladārupi lōlataḍillatā-
karapatradāritē pavanavēganirdhūtās cūrṇacayā iva jalarēṇavō
babhuḥ.] vicchinnaḍigvadhūhāramuktā(nikarā) iva khārapavana-
vēga(bhramitā) ghana(ghaṭā)ghaṭṭanasamcūrṇitatārānikarā iva tri-
bhuvanavijigīṣōr makaradhvajasya prasthānalājāmjalaya iva ka-
rakā vyarājāṃta. (navasāḍvalam sēṃdrakōpamahīmahilāyā lā-
kṣārasamkitam stanōttariyam ivā 'lakṣyata. mēghakumbhasali-
lāih prthivīnāyikām snāpayitvā prāvṛtēcēṭikāyām gatāyām sva-
cham ambaram darśayāṃtī śaraccēṭikā samājagāma⁵). anamta-
ram (sukhamjanē) nirbhara[286](bhara⁶)dvājadvijavācāṭa(viṭapi)-
viṭapē (paṭutaraprabhāprabhātō 'd)bhrāmṭasukakulakaḷama(kēdā-
ra)pravēṣit(āvēśa)rājahamṣē. kamsārātidēhādyutidyutalē hamṣa-
(kula⁷)tulita(rājaj⁸)jalamuci sāmḍrīkṛt(ēṃdumahasi) kāmuka(jana-
[287]mudita)[madhura]madhutṛṇavīrudhi (sarasa⁹)sārasarasitasā-
rakāsārē [śōbhana¹⁰]kaśērukamḍalubdhapōtripōtrōd(ghāṭasarasa-
tāṭabhāga)cakitaḍātakē [saḍicaranmatsyaputrikāpatripaṭalamadhu-
radhvanivihitamudi kadhāritakadambē kambudviṣi prasṭabisa-

¹ Trichinopoly ed., *makara*.

² Hall's manuscripts A, B, D, F, H, and the commentator Jagaddhara also have *jātuṣa*; cf. the reading *jātuṣāir* recorded by Śivarkma, *ad loc.*

³ So also Hall's manuscripts C, E, and the commentator Jagaddhara.

⁴ Trichinopoly ed., *krāra*.

⁵ Cf. *navasāḍvalam sēṃdragōpaṃ mahimahilāyā lūhalyāmalaṃ lacarasalāḍkhi-
tanantariyam* iṣṭ *'lakṣyata. mēghakummasalīlāih prthivīnāyikām snāpayitvā
prāvṛtēcēṭikāyām tatoḥ svacham ambaram darśayāntī śarannadī samājagāma* in
Hall's manuscript C; Trichinopoly ed. also has *lāḍvalam* and *lōpaṃ*.

⁶ So also Hall's manuscripts C, F.

⁷ So also Hall's manuscripts, A, B, D, H.

⁸ So also Hall's manuscripts A, B, D, E, F, G, H.

⁹ So also Hall's manuscript D.

¹⁰ Hall's manuscripts A, C, D, E, F, H also omit *śōbhana*.

praśūnē] viratavāridē [288] tārataratārakē (vāruṇītilaka)caṃdra-
masi (svādurasāvilē) sphurita¹śaphara[caakra]kabaḷaṇanibhṛta(na-
rukabakāḷikē) mūkamaṃḍūkamaṃḍalē saṃkōcitakaṃcukini kā-
ṃcanacchēdagāura(gōdhūmaka)śālīśālīni (ut)krōśa(112)ḍutkrōśē
surabhi[gandhi²]sāugamaṃdhikagaṃdha(hāriṇihariṇāśvadaradaḷita)-
kumudāmōdini [kāumudikṛtamudī nirbarhabarhiṇi niḥkūjatkoṃya-
ṣṭikē dhṛtadhārtarāṣṭrē. hr̥ṣṭakalamagōpikāgītasukhitamṛgayū-
thē kathikṛtayūthikē mlāyamānamālatimukulē bandhūkabān-
dhavē sañjātasujātakē visūtritasāutrāmadhanuṣi smērakāśmīrara-
jah[289]puñjapiḷḷajaritadaśadisi vikasvarakamalē] śaratsamayāra-
ṃbhē (vijṛṃbhamāṇē) kaṃdarpakētus (tata itaḥ) paribhraman
(kāṃcic chilāmaya)putrikāṃ dṛṣṭvā [kāutukēna mōhēna śōkāvē-
gēna mama priyānukāriṇi 'ti] karēṇa pasparśa. atha sā (dṛṣṭa)-
mātrāi ('va) śilā[sva]bhāvam utsrjya [punar³] vāsavadattāsvarū-
paṃ (pra)pēḍē. tām (ava)lōkya kaṃdarpakētuh [amṭārṇava-
magna iva] su(dṛḍham) āliṃgya (priyē vāsavadattē kim ētad iti)
papraccha. (sā prātyuvāca.) āryaputra apuṇyāyā (maṃdabhā-
gyāyā mama) kṛtē mahābhāgō [290] (bhavān utsrṣṭa)rājya ēkāki
(paribhraman)jana⁴ iva (avāṇmānasa)gōcaram duḥkham anuba-
bhūva. [atha⁵] upavāsādinā (trṣṭatūrē bhavati nidrāśāṃtē⁶ pra-
thamaprabuddhā 'haṃ bhavataḥ phalamūlādikam⁷ āhariṣyāmi)
'ti vicimtya phal(ādy)anvēṣaṇāya (vanē nalvamātram) agacchaṃ.
(atha) kṣaṇēna [ca] tarugulm(āṃtaritam) [kriyamāṇakāyamānika-
nikētanam viracya[291]mānēśvaragrham avatāryamāṇakanṭhāra-
kam ārabhyamāṇapaṭakuṭīkam vyavasthāpyamānavēśyānivēśam
śrūyamāṇaturagahrēṣāśataṃ vādyamānavīśramaḍhakkāśatapuṣka-
ram anvīṣyamāṇasvādusālīlāśayam uddi[292]śyamānavipaṇikētu-
vaṃsaṃ] sēnā(nivēśam dṛṣṭvā) kim ayaṃ mamā ("karṣaṇāya tā-
ta⁸)vyūhas samāyātaḥ āhōsvid āryaputra(vyūha) iti (cimtayamṭim)

¹ Trichinopoly ed., *svādurasāvilasphurita*°.

² Hall's manuscripts A, D, H also omit *gandhi*.

³ Hall's manuscripts D, H also omit *punar*.

⁴ Srirangam text and Trichinopoly ed., *paribhraman prakṛtajana*.

⁵ Hall's manuscripts A, B, D also omit *atha*.

⁶ Cf. *nidrānt* in Hall's manuscript D.

⁷ Cf. *phalamūlādikam* in Hall's manuscripts C, D.

⁸ So also Hall's manuscripts E, F.

mām [pratī] cāra-kathit(ōdāntō dūrāt kirātasenāpatir dhāvati sma). tatō (nyah) kirātasenāpatih tadṛśa eva (tathābhūṭayā senayā) nvitō (mṛgayām) gatah¹ sō 'pi (tac chrutvā dhāvati sma. [293] athāi² "kāmiśalubdhayōr grdhrayōr ivā tayōr yuddham āsit.) tatah (prabhṛti) [pratī]śarāsāradurdina(sthagita)dinakarakirāṇe raṇa [294] karmāvīśārada(karadūr³) ōtkṣipta(khadga⁴dhā (113) rāda-lita)subhaṭ(āśliṣyamānavidyādharī)vibhramē samaradarśan(āgata)-samcaradanēkanabhaścāracāraṇa(caranaprakaraviracitatōraṇa)ca-kravālē [vētālasamākrāntaskandhakabāndhacakrakriyamānacāru-pracāre⁵] (carac)cārubhaṭakhadgākhaṇḍita(dvipapada)samāpta-(piśācika)ka [295] rṇōlūkhāl(ābharāṇe) kātuk(ākṛṣṭajana⁶samudvalannāṇḍikē) kāmḍisikabhīruṇi (praskannakīlabajāṇe rāṇōdyatājī-takāśini⁷) rāṇakhaṭe (sṛgālikā)sṛgālaprārthanīyēśv āmiśapimḍēśv ivā jihmagadaṣṭēśv ivā (svitradurbhagēśv ivā) śarīrēśu (nāsthām) kalayamṭas samām (dviśatām) dhanuśām ca jiv(ākarsaṇam⁸) yō-dhās cakruḥ. (tatra) tyāgina ivā dānavamṭō mārgaṇasampātām (sahamṭah) samyḍdhavilāsina ivā śṛṅgār(ōp)asōbhītāḥ sahema-(kākṣyās) ca sadarāmā ivā kadaḥirājītāḥ sadvijās ca niśā(nivāhā⁹) ivā nakṣatramālōpasōbhītāḥ (śarad)divasā [296] ivā (sam)ulla-sat(padmāḥ) mahāmṛgā babhuḥ. ut(kupitā) ivā kṣamām mupca-mṭah payōdhaya ivā¹⁰ varta(sōbhīnāḥ) sōrmayaś ca udyān(ōd)dē-śā ivā samallikākṣāḥ (kulāla)grhā ivā bhīnavabhāṇḍa(bhāriṇāḥ) ratnākara ivā sadēvamāyayaḥ lēkhā ivā sēṇdra(vṛddhayaḥ) kṣibā ivā pāna(114)bhūṣītāḥ turam(gamā) [ca] virējuh¹¹. karmābhyām śrutapar(āpavādā)bhyām khalōdayasādhuvipattisākṣibhyām akṣi-bhyām (asthāṇe 'pi namatā mūrḍhnā kīrtayatā cā 'kīrtanīyān āsyēna ca viyuktō) 'ham (diṣṭyē¹²) 'ti harṣād ivā (ciraṇ nanarta) kabamḍhaḥ. tataḥ [kṛta¹³] (parihāsakēṇe) 'va cakṣuḥ pidadhaṭā

¹ Trichinopoly ed., *mṛgayārikham āgataḥ*.

² Cf. *dvitradaharadūrtakṣipta* in Hall's manuscript C and *dvitradaharadūrtakṣipta* in Hall's manuscripts D, H.

³ Hall's manuscripts C, D also have *ākhaga*.

⁴ Hall's manuscripts E, F, H also omit *sōlā* . . . *'pradri*.

⁵ Trichinopoly ed. omits *kām-udhyajana*.

⁶ Cf. *praskannakīlabajāṇe janay* *chanaḥṣikāśini* in Hall's manuscript C.

⁷ So also Hall's manuscripts A, B, C, D.

⁸ So also Hall's manuscripts C, D, E, F, G, H.

⁹ Trichinopoly ed., *vijuh*.

¹⁰ So also Hall's manuscript A, and the commentator Jagaddhara.

¹¹ Hall's manuscripts C, G also omit *kyta*.

parāpavādaśravaṇa[297]bhīruṇē 'va śrōtravṛttīm sthagayatā sōn-
mādēnē 'va vāyuvēgavikṣiptēnā¹ palitamaṅkaraṇēnē 'va surayōṣitām
amaḍhamkaraṇēnē 'va yōdhānām timirēnē 'va samarapradōṣasya
patitēnē 'va vimuktagōtrēṇa (kuṇṇpatinē 'va nakṣatrapathagāminā
kṛtakalahēnē 'va kṛtadhūmyārucinā rājasēnē 'va vyavahitasatvēna
avinītēnē 'vō 'ddhatēna asajjanēnē 'va pihitasatpathēnā²) raṇajēna
(rajojātēna vijijjmbhē³. anamṭaraṃ ca nārāyaṇa. iva) [rāvaṇava-
dham akarōt] kaścīt [kṛṣṇa iva] narakacchēdam akārṣīt. kaścīt
bāuddhasiddhānta iva kṣapitaśrutivacanadarśanō 'bhavat. kaścīt
kṣapaṇaka iva kaṭāvṛta(vigrahō 'bhavat). kaścīt (surāpa iva pa-
pāta⁴. kaścīt suyōdhana iva śaṃkitōrubhaṃgaḥ sarōjalam) vi-
vēśa. kaścīt śaratalpa(śayyā⁵)gataḥ bhīṣma iva [298] (gatāyus
ciram) śvasann āsīt. kaścīt karṇa iva (viklababhūtāṃgaḥ⁶) śakti-
mōkṣaṇam akarōt. (kaścī[115]d rāghava iva rāvaṇavadham aka-
rōt.) tatō vi(hasta)dhvajapaṭam patatpatākam (vyūhacāribhaṭa-
kampitakhaḍgadhenukam tat samastam ubhayaṃ mithō jagāma
hananam) sāinyam⁷. (tataś ca) yasyā 'śramas tēna muninā pu-
ṣpādikam ādāyā "gatēna⁸ (yōgadṛśā⁹) pratipannavṛttāṃtēna tva-
tkṛtē mamā 'yam āśramō bhagna (iti¹⁰ kupitēna¹¹) śilā[299](mayā
putrikā¹²) bhavē 'ti śaptā ("smy) aham. (tataḥ) kṣaṇēn(āi) "vē 'yam
varākī bahuduḥkham (anubhavatī 'ty anugrahād āryaputrakaru-
ṇayā ca sa munir yācyamāna¹³) āryaputra(hasta)sparś(āvadhikam)
śāp[ānt]am akarōt. tataḥ kaṃdarpakētuh (śrutavṛttāṃtēna) sa-
māgatēna makaraṃdēna (tayā) vāsavadattayā ca [300] (samam¹⁴)

¹ Tel. ed. 61 and Grantha ed., *nīkṣiptēna*.

² Cf. *kuṇṇpatinē* 'va *nakṣatrapathagāminā kalīngēnē* 'va *kṛtadhūmyārucinā rāja-
sēnē* 'va *vyavahitasatvēna vinītēnē* 'vā 'sannuddhatēnā 'sojjanēnē 'va *kaṭāntarēṇa* in
Hall's manuscript C.

³ Cf. *vijajjmbhē* in Hall's manuscript D, Tel. ed. 61, Grantha ed., Trichinopoly ed.,
and Srirangam text.

⁴ Cf. *kaścīt surāpavija iva papāta* in Hall's manuscript B.

⁵ Cf. *talpalayō* in Hall's manuscripts A, B, D, E, F, G, H, and the commentator
Jagaddhara.

⁶ Cf. *viklababhūta* in Hall's manuscript D.

⁷ Cf. *tat samastam iḍḍiraṇē mithō nidhanam jagāma sāinyam* in Hall's manuscript
D and *tataḥ samastasāinyam anyōnyam nidhanam avāpa* in Hall's manuscripts A, B.

⁸ Tel. ed. 61 and Grantha ed., *ādāya gatēna*.

⁹ So also Hall's manuscript C.

¹⁰ Tel. ed. 61 and Grantha ed., *kūpitēna*.

¹¹ Cf. *varākī* 'va *bahuduḥkham anubhavatī 'ti karuṇābhṛtō munir* in Hall's manu-
script D.

¹² So also Hall's manuscripts C, D.

¹³ So also Hall's manuscripts A, B.

¹⁴ So also Hall's manuscript A.

svapuram (pāṭalīputram) gatvā [yathā¹]hrdayābhilaṣitāni (suralō-
kadurlabhāni²) sukhāni (tābhyāṃ sahā) 'nubhavan kālam (anēkaṃ)
nināya³.

(sarasvatīdattavaraprasādaś cakrē subaṃdhus sujanāikabaṃ-
dhuḥ

pratyakṣarasālēṣamayaprapaṃcavīnyāsavāīdagdhyānidhīm pra-
baṃdham.

kavīnām agaḷad darpō nūnaṃ⁴ vāsavadattayā
śaktyē⁵ va pāṃḍuputrāṇāṃ gatayā karṇagōcaram⁶.

iti śrīkavisārvabhāumasubāṃdhuvīracitā
vāsavadattā samāptā⁶.)

¹ Hall's manuscripts C, D, E, F, G also omit *yathā*.

² Cf. *suralalabhāni* in Hall's manuscripts A, B, C, D, E, F, G.

³ Tel. ed. 61 and Grantha ed. add *iti vāsavadattāśīkṣyā grāṃthas samāptāḥ*.

⁴ Tel. ed. 61 and Grantha ed., *nūnaṃ*.

⁵ Srīrangam text and Trichinopoly ed. omit this interpolation from the *Harṣacarita*.

⁶ Trichinopoly ed., *samāptā*; Tel. ed. 61 and Grantha ed., *vāsavadattā śaktyāśīkṣyā samāptā*; Srīrangam text, *iti vāsavadattā samāptā*; cf. *śīkṣyāśīkṣā* in Hall's manuscripts A, B, C, D, E, F, G, H.

[illegible]

„...die...“

1. *Prüfungsausschuss* (exam board)

\mathcal{L}_1 and \mathcal{L}_2 are the loss functions for the first and second stages, respectively. \mathcal{L}_1 is the loss function for the first stage, and \mathcal{L}_2 is the loss function for the second stage. The first stage is trained with \mathcal{L}_1 and the second stage is trained with \mathcal{L}_2 .

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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Śrīhayaagrīvāya namaḥ. Śrīmatā subandhunāmnā mahākaviṇā viracitā "yam vāsavadattāśāhyā mahākhyāyikā śrīpaccappapāthafālāyām samuktān-dhrōpādhyāyēna vimjīmūrukrīnamācāryēṇa lōdhilā ḡḡgūlūruvōḡgūpālānāyakaṇa sūryalōkamudrākṣaralālāyām mudritā 'sit 1861 samvat sarē ḡḡam-barē mārsitihik. Telugu script. 126 pp. (2 pp. with 22 distichs in honour of Hayaagrīva [Vāṇu], 1 p. of *kāṭa* used in the commentary, 4 pp. of summary of story, 119 pp. of text and commentary).

Sūdhām aṣṭu. Śrīmannikkhilāsurīmudrādhyāyādīpādakamalāśrīvāḡdvī-dattavaraprāsādēna subandhunāmnā kavikulāstēnabdhōumēna viracitā vā-savadattāśāhyā campūprabandhō "yam dhīmatām arthaparijñānāya vyā-khyānēna sākam mādhurāsubhāśistrīṇā samlōdhya-parīkṣitā śānāsteyy-ḡḡyamudrākṣaralālāyām tadadhikātrīṇā dhūvanagiri rāḡgoyyāśrīlīnāmnā vāḡḡyacūḡḡamāyīnā mudrākṣarāir mudrayitvā prakāṣitā san dhūvanāyā-tīllārām 1862 samvat sarām yēpral nila 19 tīlī. Telugu script. 115+1 pp. (the last page occupied by a *Rahasyatrayakārika*). (For the transcription of this edition see above, pp. 145-195.)

Śrīhayaagrīvāya namaḥ. Śrīmatā subandhunāmnā mahākaviṇā viracitā "yam vāsavadattāśāhyā mahākhyāyikā vāvillārāmastāmīlāstrīṇā śaravāḡḡi-ruvīḡkaṣācāryēṇa ca samyak parīkṣitā śrīmaccannapuryābharanāyāmānāyām hindubhīḡāsanjivīnīmudrākṣaralālāyām ḡḡgūlūruvōḡgūpālānāyaka-prabhēttibair ānīmudrākṣaralālāstāmīlāyikāḡ mudritā sātī "vijyāḡtīllārām. [Device containing the name of the press in English, Telugu, Grantha,

¹ A copy is possessed by the Library of the India Office, London.

² Copies may be found in the Library of the India Office, London, and in my own possession.

and Dēvanāgarī characters, and, in English, 'S. Thiruvengadacharuloo, V. Ramasawmy Sastry, O. Vanoogopaloo. N. and Co.'] 1870 *saṃ janvartī*. Grantha script. 134 pp. (1 p. of *kōṣas* used in the commentary, 1 p. of names of officials, etc., of the press, 4 pp. of summary of story, 128 pp. of text and commentary).¹

vāsavadattā mahākavīsubandhuviracitā tripāṭhīvarāmaracitadarpaṇā-khyaṭikāśahitā vi. i. *upādhihāriṇā trījīvanandavidyāsāgarabhaṭṭācāryaṇa saṃskṛtā. kalikātāyām kāvyaprakāśayantrī mudritā. 1^o 1874*. Dēvanāgarī script. 154 pp. (3d ed., 132 pp., Gōvardhana Press, Calcutta, 1907).²

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Hall (Introd., p. 29) states that his epitome of the *Vāsavadattā* (ib. pp. 29-43) was 'abridged from a literal version which was first prepared of the entire story.' The subsequent fortunes of this manuscript translation are unknown to me, and even Mr. Richard Hall, of Wickham Market, Suffolk, the son of Fitzedward Hall, has thus far been unable to trace it (letter of Nov. 27, 1908). The value of this rendering by the first editor of the romance, could it be found, would be too obvious to require further emphasis.

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¹ A copy is possessed by the Library of the India Office, London.

² I have thus far been unable to ascertain the date, pagination, and press of the second edition.

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¹ A copy is possessed by the Library of the British Museum.

LEXICOGRAPHICAL APPENDIX

The following list of words and meanings occurring in the *Vāsavadattā*, which the St. Petersburg Sanskrit dictionaries either omit altogether¹ or cite only from native lexicographers, is condensed from my 'Lexicographical Addenda to the St. Petersburg Lexicons from the *Vāsavadattā* of Subandhu' (*ZDMG.* 60. 355-368), and is, at the same time, supplemented by the material from the Madras edition of 1862 (which was then unknown to me) and the Srirangam edition of 1906-1908, which appeared subsequently to the study just mentioned.² The Hall, Madras, and Srirangam texts are here denoted by the letters H, M, and S respectively, but the latter two are cited only when they present words or meanings not found in the edition of Hall. An asterisk (*) prefixed to a word or meaning denotes that the St. Petersburg dictionaries cite only from Sanskrit lexicographers, and a small circle (°) similarly prefixed implies that the word or meaning in question is entirely omitted by the St. Petersburg lexicons. The numbers within the parentheses refer to pages and lines respectively of the editions employed.

*a (H 113, 1): *Viṣṇu*.

ambuka (M 67, 6; S 212, 1): °ray, beam of light.

¹ It should be noted in this connexion that a complete index to the *Vāsavadattā* was prepared by Aufrecht and placed for a time at the disposal of Böttlingk, who excerpted from it what he deemed most important for his dictionary (*Sanskrit-Wörterbuch in kürzerer Fassung*, 5. Introd., p. 1, St. Petersburg, 1884).

² Similar lists of words and meanings supplementary to those given in the St. Petersburg lexicons have recently been prepared by Meyer for the *Kṛṣṇasīmā* and *Samayamātrkā* (in his *Altindische Schelmenbücher*, 2. 151-156, Leipzig, 1903), by Schmidt for Appayadikṣita's *Kṛṣṇayānamandakārikā* in his translation of the work (p. 147, Leipzig, 1907), by Jähle for the *Śrīrājavāṇī* (*Das Sanjapūrāṇa*, pp. 194-195, Strassburg, 1908), by Schmidt and Hertel for Amṛtati's *Subhāṣitāṇḍāka* (*ZDMG.* 59. 266-267), by Schmidt for Rāma's *Mannathōmathāṇa* (*ZDMG.* 63. 411), by Oster for the *Bhājaprabandha* (in his *Die Rezensionen des Bhājaprabandha*, pp. 15-17, Darmstadt, 1911), by myself for Rājāśekhara's *Viddhavalābhāṇḍikā* (*JAOS.* 27. 7), and by Hertel for Hemacandra's *Parīkṣitapāvan* (*ZDMG.* 62. 361-369) and the *Pañcatantra* (*Pañcatantra*, ed. Hertel, pp. 291-295, Cambridge, Mass., 1908). By far the most important collection in the present connexion, however, is Thomas's 'Two Lists of Words from Bāṇa's *Haracarita*,' in *J.R.A.S.* 1899, pp. 485-517, a list closely analogous to the one here presented from the *Vāsavadattā*. A similar study of the lexicography of Bāṇa's *Kādambarī* is still a desideratum.

³ Professor Otto Franke (card of Oct. 14, 1906) kindly calls my attention to *Bhagavadgītā*, 10. 33, where Kṛṣṇa (Viṣṇu) says: *akṣaram akṣaraṁ yam*, 'of letters I am the A.'

- akīrtaniya* (M 114, 3; S 354, 6): °unpraiseworthy.
- akṣa* (H 72, 3): °conduct.
- **agaru* (M 67, 6; 67, 10; 84, 5; 89, 1; S 213, 4; 287, 4; 298, 4).
- Amyris Agallocha*, aloes-wood (also in *Pañcatantra*, 46, 6).
- agādha* (H 24, 2): °free from greed.
- **agranthin* (H 113, 2): pure-hearted.
- agrīvara* (H 23, 3): °friend.
- aṅgaṇa* (M 72, 9; 83, 5; S 283, 4): °court (faulty writing for *aṅgaṇa*).
- acakra* (H 112, 2): °without guile.
- ajāpāla* (H 111, 1): (1) °goathead; (2) °elder brother of Rāma; (3) °clinging to passion.
- **añc + ava* [°*avāñcan*] (H 172, 3): to bend down.
- añcana* (H 213, 2): °going, movement.
- **atitaniyastā* (H 46, 1): excessive thinness.
- atimuktata* (H 136, 2): (1) °completely emancipated; (2) **Gaertnera racemosa*, Roxb., a beautiful and hardy creeper, distinguished for the fragrance and beauty of its blossoms.
- anaṅgatā* (H 128, 2): °lack of allegiance.
- **anatinaya* (M 9, 2): (1) without *ṭimī*-fishes; (2) unbending.
- ananta* (H 13, 1): °many.
- **anahibhaya* (S 32, 2): (1) having no fear of one's subjects; (2) having no fear of serpents (cf. **ahibhaya*: fear of one's subjects).
- **anubandhatā* (H 171, 3): °series.
- anubandhin* (H 147, 2): °author of a book.
- andhaṅkarana* (H 297, 2): °cause of blindness.
- **apadarāna* (H 76, 1): deprived of sight.
- aparājita* (H 246, 2): **Clitoria ternatea*, Linn., a cultivated flowering plant, chiefly blue and white in colour.
- **abhūtaṭa* (H 204, 1): untruth.
- **amāra* (H 286, 1): °not murderous.
- **ambaratva* (H 127, 3): (1) cloudiness; (2) clothing.
- ambhōja* (M 106, 1; S 335, 2): °name of a son of Viśvamitra.
- **ambhōjacāmara* (H 270, 1): *Blyxa octandra*, Linn., an aquatic, grass-like plant, with large, white blossoms.
- **amradīman* (H 213, 1): hardness.
- amlāna* (H 135, 2; 248, 1): **Gomphrena globosa*, Linn., globe-amaranth.
- arkapara* (M 102, 7): **Asclepias gigantea*, Willd., a large, famous shrub.
- **ardh + upasam* [°*upasamrddha*] (M 109, 7): to be constant, to last.
- **ardhasāndra* (H 89, 1): °eye in the plume of a peacock.

**ardhalaphara* (H 99, 2): demi-carp, a sort of fish of uncertain identification.

**arpaka* (H 53, 3): causing to go, delivering over, yielding.

**avakōṣa* (H 99, 1): crane.

**avadhika* (M 115, 8; S 357, 5): °having as a limit, up to, until.

**avalōpana* (H 72, 3): °sunset.

**avatyāya* (H 23, 1): °pride.

**avastrikṣta* (H 196, 1): (1) wife of an evil woman; (2) made a miserable woman.

**avici* (M 46, 1; S. 136, 3): a certain hell.

**asakḥhya* (H 112, 1): °weapon, arrow.

**atitamukha* (H 278, 3): a variety of white goose with black head and legs.

**astimila* (H 268, 1): restless, tremulous.

**aśasa* (H 33, 1): sorrow.

**ahitunḍika* (M 6, 6; S 26, 1): snake catcher, snake charmer.

**ahimakara* (H 278, 3): sun.

4

**akarṣaka* (H 197, 1): °attractive to women.

**āghrātuka* (H 161, 3): breathing forth.

**āṣambara* (H 181, 3): °beginning, commencement.

**āṣarpaṇa* (H 183, 3; 267, 3): °pigment, cosmetic.

**ātmagḥṣa* (H 74, 1): °self-praise.

**ānanda* (M 91, 1): °Brāhma.

**ārika* (H 244, 4): °recourse, summons.

**āvīrḥhūti* (H 66, 1): manifestation.

**ātā* (H 13, 2): °west.

**ātrayāṣa* (H 28, 2; 70, 5): (1) °longing for hermitages; (2) °refuge-devouring.

1

**īlar* (H 213, 3): going to, attaining, possessing.

**īndrakōpa* (M 111, 4): cochineal (faulty writing for *īndragōpa*).

**īndrajālīn* (H 67, 1): °enchanted, bewitching.

**īndravṛddhi* (M 113, 14): sort of horse (cf. **īndravṛddhika*: sort of horse).

**īndrāṇikā* (H 244, 3): (1) °wife of Indra; (2) °*Asparagus racemosus*, Willd., racemose asparagus.

**īndrāṇī* (H 114, 3; 135, 1): (1) °mode of coitus (cf. Schmidt, *Beiträge*

zur indischen Erotik, pp. 530-531, 564, 570, Leipzig, 1902); (2) **Vitex negundo*, Linn., a small tree.

u

- *uccatāla (H 102, 4): °lofty height.
 uccāḥśravas (H 73, 1): °deaf.
 ujḡvala (M 40, 3; S 121, 2): °passion, love.
 utkalikā (M 86, 4; S 294, 1): °name of a girl.
 *utkuṣa (M 36, 4): °sort of fish.
 utpala (H 42, 4; 134, 3): (1) °fleshless; (2) °sort of fish of uncertain identification.
 °utstkhīla (M 109, 11; S 344, 1): proud, haughty.
 *uddaṇḍapāla (H 99, 3): sort of fish of uncertain identification.
 °uddaṇḍavāla (M 37, 6; S 112, 5): sort of fish of uncertain identification (variant spelling of the preceding word).
 udrōka (H 24, 2): °light on an elevated place.
 ullalana (S 168, 3): °act of swinging.

ṣ

- *ṭkaḥbandhu (H 9, 1): only brother.

k

- ka (H 77, 2): °hair.
 *kaṃṣārāti (H 286, 2): kaṃṣ-
 kaṇḥq (M 36, 4): °bristle.
 kaṇḥcukin (H 288, 3): °serpent (also in *Harṣacarita*, 108, 11).
 kaṣa (H 242, 1; 297, 8): °corpse (cf. Zachariae, *Beiträge zur indischen Lexicographie*, p. 34, Berlin, 1883, and especially Zupitza, *Die germanischen Gutturale*, p. 107, Berlin, 1896).
 kaṣaka (H 216, 4): °capital, metropolis.
 °kaṣapala (H 75, 2): (1) flesh of a corpse; (2) breaking of an agreement.
 kaṣaka (H 18, 1): °informer, tell-tale.
 °kathakāy [kathakāyast] (M 92, 7; S 306, 5): to become a narrator.
 kadalikā (M 89, 6; S 300, 1): °name of a girl.
 *kadali (H 295, 6): banner borne on an elephant.
 kanaka (M 64, 17; S 199, 1): **Butea frondosa*, dhak-tree.
 °kapika (H 266, 2): monkey.
 kaḥandha (H 42, 3; 101, 3): °water.
 °kaḥarikā (M 61, 2; S 186, 1): hair.
 kamala (H 205, 1): °receptacle of bliss (ka: joy + *maḥa: receptacle).

karaka (H 150, 2): *hand.

karana (H 125, 4): °cleavage.

**kartana* (H 129, 1): spinning (cf. *kṛtana* below).

karpāra (H 277, 3): *skull.

**karma* (M 51, 1): silk (cf. *kṛmi*: worm).

**kalakantha* (H 131, 3; 263, 2): *Eudynamis orientalis*, koel, Indian cuckoo.

kalatratā (H 236, 2): °possession of hips and loins (cf. *kalatra*: hips, *pudenda*, *Kuṣāṇimata*, 295).

**kalāhakra* (H 143, 4): name of a man.

kalīṅga (S 355, 7): *fork-tailed shrike.

kānta (H 267, 1): °destroyer of bliss (*kā*: joy + *anta*: end).

kāndāra (H 23, 3): °famine.

kāṇḍya (M 69, 11; S 222, 2): (1) *saffron; (2) *liver.

kāvyā (H 12, 2): °epithet of a female demon.

kāytha (H 176, 3): °eminence, prosperity.

**kimmīra* (M 56, 2): variegated (Prakritism for *kīrmīra*).

**kīlāla* (H 219, 2): water.

kū (H 201, 1): °wife.

kūṣa (M 36, 4; S 109, 2): *jaw (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 32, Berlin, 1883).

kūṣjara (H 201, 1): *hair.

kufikṛta (M 103, 7; S 329, 5): °crooked.

**kup + ud* [*utkupila*] (M 67, 12; 113, 11; S 354, 1): to be angry.

**kuruṣa* (M 88, 1; S 296, 3): °unseemly noise.

**kulagraha* (M 84, 9): palace (Prakritism for *kulagrha*).

**kukuhārava* (M 102, 9; Trichinopoly ed., 83, 5): confused noise.

**kukuhārava* (Tel. ed. 61, 58, 8; Grantha ed., 58, 5): confused noise (variant spelling of the preceding word).

**kūṣmukha* (M 60, 7; S 185, 1): *Eudynamis orientalis*, koel, Indian cuckoo.

**kṛkalāratā* (H 275, 1): lizardhood.

kṛti (H 210, 2): °wealth (cf. Zachariae, *op. cit.* p. 33, on *kṛta*: fruit, reward).

kṛtana (M 51, 6): °spinning (cf. **kartana* above).

kṛṣṇavarman (H 28, 2; 176, 3): *rascally.

**kīlāṭikā* (H 231, 5): name of a girl.

**kīlāṭikāhōṣṭikā* (H 284, 2): enclosure of a field.

**kākopriyatamā* (H 53, 3): female of the *Casidra rutila*, Pallas, the Brahminy or ruddy duck.

**kōṇapa* (M 93, 9): °sort of demon (faulty writing for *kāṇapa*).

- **krakacacchada* (H 285, 1): *Pandanus odoratissimus*, Linn., screw-pine.
kṛaṇa (H 173, 5; 229, 3): °night.
kṛaṇādī (H 229, 3): °husband.
kṛiṇalarā (H 56, 3): extreme emaciation.
kṛudrā (H 169, 2): °courtesan (also in *Kuṣṇīmata*, 439).
**kṛudrāṇḍa* (M 109, 1): shoal of fish.

kh

- **khagēvara* (H 268, 6): °Garuḍa.
khagḍābhra (H 114, 2): °sort of erotic bite (cf. Schmidt, *Beiträge zur indischen Erotik*, pp. 504-505, Leipzig, 1902).
**kharatā* (M 85, 6; S 293, 1): roughness.
kharma (H 127, 2): °courage, manhood.

g

- **gaṇaniya* (H 235, 2): that should be reckoned.
**gaṇikārikā* (H 244, 4): *Premna spinosa*, Roxb., a small tree.
gaṇḍa (S 309, 1): (1) °stud in a horse's trappings; (2) °rhinoceros.
**garghaṇa* (Grantha ed., 48, 12): rubbing (variant spelling of °*ghar-ghaṇa*, M 45, 4).
**gal + sam* [*saṅgalant*] (H 253, 1): to drip.
**gāṇikya* (M 40, 2; S 121, 2): group of courtesans.
gāṇdhāra (H 127, 2): °minium, red lead used as a cosmetic.
**gāmukā* (S 348, 4): °traveller.
gaṇa (H 15, 1): °Bhīma.
**gulmatā* (H 93, 1): (1) bushiness; (2) spleenfulness.
**guhīn* (M 104, 2): forest.
gōcaratā (H 272, 2): °range.
gōdā (M 61, 3; S 186, 2): °earth-giving.
gōdhūmaka (M 111, 15): °wheat.
gōpati (M 100, 3; S 323, 2): °epithet of Indra.
gōpāla (M 41, 5; S 125, 1): °eloquent.
gāudhīya (M 103, 11): °lizard.
**gāudhīra* (H 265, 2): lizard (variant spelling of the preceding word).
gāurika (H 88, 2; 89, 3): °ruddy.

gh

- ghaṇṣārava* (H 106, 2): °a variety of *Crotalaria*.
ghaṇatāra (H 262, 2): °a sort of tree
**gharghaṇa* (M 45, 4): rubbing (variant spelling of °*garghaṇa*, Grantha ed., 48, 12).

**ghā + ud* [*udghāta*] (M 111, 12): to dig up (faulty writing for *khā + ud*).

**ghātanīya* (H 293, 1): to be killed.

**ghumughumāyita* (Trichinopoly ed., 90, 3): humming.

o

**caṣṭhāra* (M 93, 11; S 311, 2): crackling noise (variant spelling of **caṣṭhāra*).

candrārākhā (M 52, 1; S 150, 2): °golden diadem.

capalā (H 223, 2): °name of a girl.

capalīya [*capalīyati*] (H 223, 2): °to tremble.

caraṇa (H 278, 3): °ray, beam of light.

**cāturikā* (H 57, 2): °pillow, cushion.

cāraṇa (H 264, 3): °passage.

**cāriḥhaṣa* (M 115, 2; S 356, 8): soldier (variant spelling of °*cāriḥhaṣa*).

cāru (M 106, 1; S 335, 2): °name of a son of Viśvamitra.

**cāruḥhaṣa* (H 43, 1; 294, 4): (1) a sort of fish of uncertain identification; (2) soldier (variant spelling of °*cāriḥhaṣa*).

citra (M 52, 2; S 150, 3): **Jonesia Asoca*, *ushaka*-tree.

citraka (M 52, 2; S 150, 3): °sectarial mark on the forehead.

ciraṣṭvīn (H 120, 6): probably **Terminalia tomentosa*, Roxb., *saj*-tree.

**cūḥcūra* (M 103, 9; S 329, 6): eager, desirous.

cumbaka (H 198, 1): °addicted to kissing.

oh

chattrā (H 44, 3): probably **Asclepias acida*, Roxb., soma-plant.

j

jaghanya (H 77, 1): **membrum virile*.

**jārjharita* (M 17, 9): broken, shattered (variant spelling of *jharjharita*).

**jalanakula* (H 277, 2): otter.

**jalamanuja* (H 279, 1): merman.

jīvā (H 295, 4): °bow-string.

jh

**jhaṇṭhāra* (M 20, 7; S 63, 3): jingle (variant spelling of *jhaṇṭhāra*).

ṣ

**ṣaṭkārīn* (S 310, 4): hissing (cf. *ṣaṭkārīn*: making the sound ṣ, in *Harṣacarita*, 161, 3).

q

**qī* + *samud* [*samuḍḍīyamāna*, *samuḍḍāyamāna*] (M 18, 1; S 55, 1): to fly up together.

qh

**qhākinī* (M 94, 1): sort of female demon (variant spelling of *ḍākinī*).

t

taṣṭā (H 218, 4): °proximity.

**taṣṭi* (M 110, 12): lightning (faulty spelling for *taḍṭi*).

**tata* (H 77, 2): °sound of the lute and similar instruments.

tathāgata (H 114, 3): (1) °homely; (2) °customary.

**tithin* (H 111, 2): lover.

**tiryaggatān* (H 147, 3): (1) going in crooked ways; (2) breeze, wind.

tulādhāra (H 174, 1): °merchant (cf. *tulādhara*: merchant, *Samaya-mātrkā*, 7. 21; 8. 45).

**tulira* (M 108, 5): meaning unknown (H *tulita*; S *tulita*).

**trōṭi* (M 53, 8; S 154, 3): beak.

d

**da* (H 199, 1): wife.

**dallakapāṭa* (H 65, 5): with closed doors.

damanaka (H 39, 2; 135, 1): (1) °hero, champion; (2) °foe.

darpaka (H 53, 3; 209, 1): °burning.

dahana (H 28, 2): °consumer, destroyer.

dānavanī (H 295, 5): °shedding ichor (also in *Harṣacarita*, 200, 18).

dāra (H 221, 5): °loye (cf. *dārikā*: courtesan, *Subhāṣitasamḍhā*, 24. 14).

dāsī (H 169, 2): °courtesan.

divyacakṣu (H 143, 1): (1) °Kṛṣṇa; (2) °blind.

**duratikramatā* (S 326, 3): state of being hard to overcome.

duṣṭasana (H 20, 2): °evil instruction.

**dyusṛṇa* (H 233, 4): *Crocus sativus*, Linn., common saffron (faulty spelling for *ghusṛṇa*; cf. Zachariae in *KZ.* 27. 577 [card of Professor Zachariae, June 14, 1910]).

**dravas* (H 223, 2): running, course.

**drāvaka* (H 198, 1): (1) magnet; (2) causing to run.

drōṇa (H 148, 1; 169, 5; 176, 2; 247, 2): °crow (also in *Harṣacarita*, 89, 12).

**drōṇakāka* (M 68, 5; S 216, 1): raven.

dvijopati (H 252, 3): °moon.

divijārājan (H 273, 1): °Brāhman of superior excellence.

divyārtha (H 195, 1): °uncertain, hesitating.

dh

**dhūmyā* (S 355, 7): fork-tailed shrike (misprint for **dhūmyāṣa*?).

dhrtarāṣṭra (H 15, 1): °ruler of a kingdom.

n

nagaramaṇḍana (H 142, 4): °adornment of a city.

**natimant* (H 181, 2): bowed, bent.

nada (H 91, 3): °sound, noise.

naḍina (H 25, 1): °lord of rivers, ocean (also in *Paritijāpavān* 7.

138).

nandighōṣa (H 142, 2): °name of Arjuna's chariot (cf. Zachariæ, *Beiträge zur indischen Lexikographie*, p. 40, Berlin, 1883).

nabhaścara (H 267, 6): °bird.

nabhōga (H 23, 3): °god, deity.

naya (H 284, 2): °sort of game, chess (?) or backgammon (?) (cf.

Thomas, 'The Indian Game of Chess,' in *ZDMG.* 53. 364).

**narakṣaya* (M 78, 3; S 264, 1): destruction.

**naruka* (M 111, 14): vulture.

narmada (H 271, 1): °jester, buffoon.

nava (H 27, 3): °praise, glory.

navaka (H 7, 4): (1) °despised; (2) °unknown.

nāndika (M 113, 4): °shout of praise.

**nāndika* (H 295, 1): °possessed of laudations.

**nārikāli* (S 137, 6): cocoanut-tree.

nāstikālā (H 18, 1): °poverty.

nirṛti (H 122, 3): °devoid of envy.

**nirbarha* (H 288, 5): with fallen or drooping plumes.

**nirlakṣa* (S 80, 4): aimless.

niśātana (M 88, 1): °paring, sharpening.

**nistripīṣṭva* (H 129, 2): (1) swordship; (2) cruelty.

nyagrōdha (H 104, 3): °underbrush.

p

**pañcāṅgūlaya* (H 183, 3): handful.

**pañakūṭika* (H 291, 1): tent.

**paṣuprabha* (H 286, 1): beautiful.

**panyavidhikā* (M 70, 3): shop (faulty writing for *panyavidhikā*).

paṭṭarāṣa (H 42, 3): °arrow.

°pāṭṭrikā (S 205, 1): leaf letter.

°pāṭhya (H 248, 2): °health.

padma (M 113, 11; S 353, 5): °drop of water.

°payōja (M 86, 5; S 294, 1): lotus.

°paraṇḍaka (M 23, 16): barrier to separate elephants (misprint for *varaṇḍaka*?).

°parimalay [*°parimalaya*] (H 233, 2): to perfume

°parihāsaka (M 114, 4; S 355, 3): smiling.

°paruvakā (M 22, 8; S 69, 4): casket.

palala (H 156, 1): °flesh, meat.

palāḥa (H 133, 2; 246, 3): °demon.

°pallava (H 38, 4; 114, 3): (1) °love; (2) °paramour.

pallavita (H 137, 1): °reddened.

°pāṃṣṭulay [*°pāṃṣṭulaya*] (M 89, 2): to make dusty.

pāṭra (H 47, 3): °body.

°pālāvalī (M 56, 7): fishhook.

pālī (H 139, 5; 190, 5): (1) °beautiful (at the end of compounds); (2) °hilt of a sword.

puṇḍarika (H 42, 4): °white parasol.

puṣpakṣū (H 111, 2): °mass of flowers.

°pūrvātana (M 8, 2): former, ancient.

**pīcakin* (H 178, 1): elephant.

pēḥa (M 104, 2): °open hand with outstretched fingers.

°pracayaṭā (H 266, 6): mass, quantity.

°prapātātā (M 104, 6; S 331, 6): state of having a shore (cf. *prapāta*: °shore).

prabāla (H 114, 2; 247, 2): °long hair.

°pravālamagī (H 114, 2): sort of erotic bite (cf. Schmidt, *Beiträge zur indischen Erotik*, pp. 502-503, Leipzig, 1902).

prastūna (M 27, 2; S 84, 2): °fruit.

ph

°phalatā (H 258, 5): fruition.

b

bandhura (H 165, 5): °undiform, wavelike.

balāri (M 94, 5): °owl (cf. *kākaśāirin*, *vāyasāntaka*: owl, foe of crows).

bahulatā (H 88, 3): °blackness.

**bāha* (H 146, 2): arm (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 57, Berlin, 1883).

bh

**bhaṅguratva* (H 128, 2): (1) break; (2) crookedness.

bhadrā (H 94, 2): **Cyperus rotundus*, Linn., galangal.

**bhībhatsa* (M 93, 10): loathsome (faulty writing for *bībhatsa*).

bhīru (H 295, 2): *jackal.

**bhujāṅgalā* (H 273, 2): (1) serpenthood; (2) profligacy (also in *Harṣacarita*, 88, 2).

**bhujāṅgapati* (M 92, 7): prince of serpents, the cosmic serpent Śeṣa.

bhujityā (H 171, 2): *courtesan (also in *Kuṣṣānīmata*, 332, 420).

bhuvana (H 32, 1; S 301, 5): (1) *water; (2) *house, palace.

**bhūtala* (H 204, 1): truth.

bhr̥ṅgarājan (H 260, 3): *sort of large bee.

**bhr̥amaṇaka* (M 28, 2; S 86, 3): wandering, roaming about.

bhr̥amara (H 40, 1): (1) *lover; (2) *curl on the forehead.

bhr̥āmaka (H 198, 1): (1) *magnet; (2) *seducer of women.

m

ma (H 224, 3): *Śiva.

**makarāṅka* (M 89, 11; S 300, 6): Kāma, the god of love.

makarīkā (M 89, 11; S 300, 5): *name of a girl.

**mañjiray* [*mañjiraya*] (H 89, 6; S 299, 4): to anklet it, hasten, go.

mañjughōṣā (M 52, 3; S 150, 4): *name of an Apsaras.

maṇḍalāgra (H 200, 1): *crooked sword.

maṣarā (H 72, 2): *fly.

matiya (M 106, 2; S 335, 3): *name of a son of Viśvamitra.

**matyaputrikā* (H 287, 3): sort of bird.

madana (H 87, 2): **Datura metel*, Roxb., white thorn-apple.

madanafalaka (H 106, 4): *aphrodisiac.

**madayant* (H 213, 3): intoxicated.

**madhufriya* (H 139, 1): vernal beauty.

marīci (M 89, 8): *black pepper.

maruvaka (H 135, 1): (1) probably **Ocimum basilicum*, Linn., common basil; (2) *crane from the district of Maru.

marman (H 112, 1): *secret, mystery.

malaya (H 224, 3): (1) *love; (2) *moon.

mallanḍya (H 89, 1): *sort of elephant.

mahātaparvin (H 281, 2): *great ascetic.

**mahāmaṣa* (H 181, 3): Śiva (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 68, Berlin, 1883).

**mahīḍākṣa* (M 57, 9; S 172, 1): sort of bdellium.

°mā (H 122, 5; 211, 1; M 78, 2; S 264, 1): (1) Lakṣmī; (2) utter, entire.

°māṃsalay [māṃsalita] (H 177, 3): to make stout or strong.

°mātaṅgikā (H 231, 3): name of a girl.

mānuṣyaka (H 222, 1): *multitude of men.

mālaya (H 23, 2): °red lotus.

mukta (H 89, 1): °missile.

muktā (M 106, 5; S 336, 2): *courtesan.

muktāmaya (H 35, 2): °free from disease.

mud + ā [āmumudē] (H 215, 1): °to rejoice exceedingly.

muni (H 136, 2): **Mangifera indica*, Linn., mango-tree.

°murchāgyhita (H 156, 3): seized with faintness.

*mryyuphala (H 91, 3): fruit of the *Trichosanthes palmata*, Roxb., or of the *Musa sapientum*, Willd.

°mydīman (M 81, 3): softness.

°mēlāmandāy [mēlāmandāyatē] (M 92, 7): to become an inkwell (demoninative from *mēlāmandā: inkwell).

*mradiṭṭha (H 169, 4): softest, very soft.

Y

yantraṇa (H 136, 3): (1) °feather-guard on an arrow; (2) *protection.

yavasa (H 77, 2): °skill.

R

*ra (H 213, 3): fire, heat.

raktamaṇḍalālā (H 230, 3): (1) °state of having a red disc; (2) °state of possessing devoted adherents.

°rajārājan (M 81, 2; S 275, 1): Kāma, the god of

°ralita (M 86, 7): beautiful (by-form of *lalita*).

°rasamayani (M 82, 1): (1) delightful; (2) full of desire.

°rāgaṭā (H 128, 1): (1) a certain musical mode; (2) affection, love.

rāgilā (H 129, 1): °redness.

rājasa (H 203, 1): °passionateness.

°rājā (M 57, 11; S 172, 4): parched grain (by-form of *lājā* for the sake of paronomasia).

ripu (H 199, 2): °cowife.

ruṇḍa (M 23, 15): °staff of a balance.

rūpa (H 144, 2): *wild beast.

I

lamba (M 41, 2; S 124, 1): °section of a book (abbreviation of *lambaka*; cf. Lacôte, *Essai sur Guṇādhya et la Bhṛatkathā*, pp. 220-221, Paris, 1908).

laya (H 224, 3): °house.

lāsuka (H 55, 1): °peacock.

°*lipikāray* [*lipikārayatē*] (M 92, 7; S 306, 5): to become a scribe.

▼

°*val + samud* [*samudvalan*] (M 113, 4): to rise up together.

**vāri* (H 199, 1): speech, eloquence.

vāruṇī (H 267, 1): °water.

vāstuka (S 158, 2): °inhabitant of a city.

vikaca (H 64, 3): °the planet Venus.

**vicikila* (M 55, 5; 56, 4; S 164, 1; 166, 3): *Jasminum Sambac*, Arabian jasmine (variant spelling of *vicakila*).

vidagdha (H 128, 1): °libertine.

vidyādhara (H 14, 3): °receptacle of wisdom.

°*vinirmōka* (M 20, 8; S 63, 3): liberation, emancipation.

°*vimalikṛta* (M 3, 6): cleansed.

virāma (H 22, 1): °absence of Rāma.

vilāsin (H 115, 3): °serpent (cf. Zachariae, *Beiträge zur indischen Lexikographie*, p. 30, Berlin, 1883).

°*vīlōkayant* (H 207, 1): solitary.

viṣāda (M 67, 5; S 212, 1): °cloud.

viṣṭaka (H 212, 2): °without auspicious signs.

°*viśadrśatā* (M 101, 14): inequality, unlikeness.

vīratara (H 112, 1): °arrow (cf. Zachariae, *op. cit.* p. 76).

**vāihāṣika* (M 54, 1; S 156, 1): buffoon, jester.

♠

lakuna (H 144, 1): °festal song, Holi song.

°*śankītakarṇa* (M 93, 8): thief.

śaraṇa (H 260, 1): °refugee.

°*śarmadā* (M 91, 6): name of a river (faulty writing for *narmadā*).

śalāka (H 55, 1): °maina bird.

śalabhañjika (H 110, 1): °a Vidyādhari (less probably, a class of heroine; see Lacôte, *Essai sur Guṇāḍhya et la Brhatkathā*, pp. 222-225, Paris, 1908).

°*śikharagatasūryacandramasā* (H 90, 1): state of having the sun and the moon on the summit.

°*śikharatā* (H 85, 3): state of having a peak.

śikharin (H 168, 2): °tree.

°*śiṣhu* (Trichinopoly ed., 84, 3): spirituous liquor (faulty writing for *śikhu*, *śikhu*).

- °*tūropāla* (M 95, 3; S 314, 3): name of a certain Vāṛṣya.
 °*tōdhana* (H 209, 2): °teacher.
 °*tyāmā* (M 18, 8; S 58, 1): °night (also in *Kāṭhāvalīśakāvyā*, 1. 33; see Meyer, *Allindische Schelmenbücher*, 2. 155, Leipzig, 1903).
 °*travas* (H 150, 1): °ear.
 °*tvitray* [*tvitrita*] (H 184, 4): to make leprous.
 °*tvātarōcit* (M 25, 2; S 77, 2): moon.

salpada (H 249, 1): °louse.

- sa* (H 296, 4): °lord.
 °*samlīṭṭa* (M 72, 15): °paronomasia.
 °*saṅgrahīti* (M 6, 5): capture, seizure.
 °*saṅjīvanikā* (M 89, 7; S 300, 2): name of a girl.
 °*saṅgāṭha* (M 43, 3; 114, 10; S 130, 1; 355, 9): °path of the planets.
 °*sad + samā* [*saṁsādīṭṭa*] (H 12, 1): °to uphold.
 °*sadārāma* (H 295, 6): goodly garden.
 °*saniḍa* (M 103, 13; S 330, 5): °neighbouring, near.
 °*sani* (S 303, 3): °Brāhma.
 °*santāpālā* (H 165, 3): grief, sorrow.
 °*sandhyārāga* (H 58, 4): °sort of redness, red lead.
 °*saprapaṅka* (H 195, 1): °full of innuendo.
 °*saṁsādāya* (H 211, 2): attainable, desirable (cf. *sad + samā* above).
 °*saṁudaya* (M 100, 5; S 323, 4): °rising (of the sun).
 °*saṁmōhīni* (M 25, 7): confusion.
 °*sāgarasāyīn* (H 13, 1): Nārāyaṇa.
 °*sīlatva* (H 197, 1): bondage.
 °*sindūra* (H 247, 2): °a sort of tree.
 °*sugandhavāha* (H 147, 3): (1) bearing perfume; (2) goodly breeze.
 °*sumukha* (H 34, 1): °learned, wise.
 °*suratā* (M 87, 4; S 295, 6): °name of a girl.
 °*surasundarī* (H 42, 3): °a sort of fish.
 °*sūri* (M 67, 6; S 212, 2): °sun.
 °*sūryātmaṇi* (M 45, 10; S 135, 4): the River Yamunā (Jumna).
 °*syāla* (H 29, 2): °coward.
 °*sāutrāma* (H 288, 8): relating to Sutrāman (Indra).
 °*strimaya* (H 274, 1): °loving women, addicted to women.
 °*śhapuṣay* [*śhapuṣīṭṭa*] (M 37, 8; S 113, 2): to make uneven.

h

haṃsa (H 36, 1; 113, 1): (1) °slaying, murderous; (2) °pure.

hārīkaṇṭha (H 149, 4): (1) °possessed of a sweet note; (2) °hand-ome neck.

hārīn (H 214, 2): °wrathful.

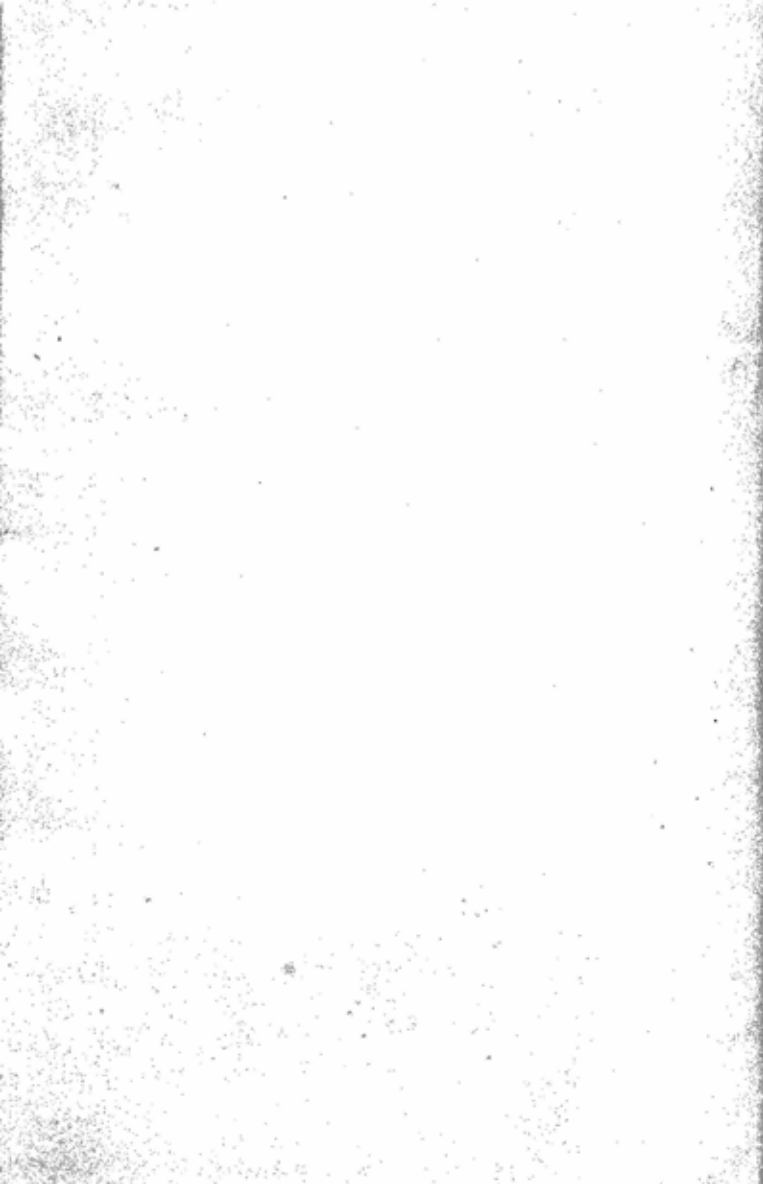
hāsa (M 19, 2): °a certain *rāga*, or musical mode.

°*himānin* (H 23, 2): snowy.

Here also may be noted five verb-forms supplementary to Whitney's *Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language* (Leipzig, 1887): *itar* (H 213, 3), primary derivative from *i*: to go (cf. Lindner, *Altindische Nominalbildung*, pp. 72-75, Jena, 1878) [not in]; *acikamata* (H 154, 1), aorist of *kam*: to love [only Brāhmaṇas cited for this form]; *acakāṅkṣat* (H 155, 1), aorist of *kāṅkṣ*: to desire [only lexicographers cited for this form]; *paṇṇa* (H 186, 1), perfect of *paṇ*: to burst [not in]; and *haṃsa* (H 36, 1), primary derivative from *han*: to kill (cf. Lindner, *op. cit.* pp. 110-111) [not in].







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